YAJURVEDA SAMHITA

Volume I

यजुर्वेद संहिता

वेद प्रतिष्ठान, नई दिल्ली

YAJURVEDA SAṀHITĀ

यजुर्वेद संहिता

VĀJASANEYI MĀDHYANDINA ŚHUKLA
YAJURVEDA SAṀHITĀ

वाजसनेयि माध्यन्दिन शुक्ल
यजुर्वेद संहिता

with

English Translation
by

Svami Satya Prakash Sarasvati
and
Udaya Vir Viraj

Volume I
Introduction and Index
Text : Translation – Chapters 1 to 10

प्रथमो भागः

भूमिका मन्त्रानुक्रमणी
मूलपाठः, अनुवादश्च - अध्यायाः १–१०

VEDA PRATISHTHANA
NEW DELHI

CONTENTS

Foreword

by
Dr. L.M. Singhvi
President, Veda Pratisthana.

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः[1]

The Vedas articulated the essential equality and intrinsically equal dignity of men and women and of nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय ।[2]

The Vedas cautioned against recrimination, jealousy and ill-

will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
मित्रस्य चक्षुषा समीक्षामहे ।[4]

Sri Aurobindo described the chants of the Ṛgveda as episodes of the lyrical epic of the soul in its immortal ascension. Ṛgveda is truly the high aspiring song of humanity in which, to adapt the words of the great poet Kalidasa, meanings and expression are indivisibly integrated. Profoundly humane and compassionate, untrammelled and emancipated in its universality, deeply spiritual in its mystical depths, sincere and upright in its ethical rectitude, evocative and affirmative in the ardent enjoyment of life and its gifts, spontaneous in its sense of human togetherness, and cosmic in its reach and its world-view, the Vedic literature is undoubtedly mankind's most precious treasure. It is a treasure of the Experience of Reality and the Reality of Experience. We find in the Vedic experience the Nature of Harmony and discover the Harmony of Nature.

In the world in which we live today, the Vedas have a uniquely harmonising relevance. The Vedic vision is neither archaic nor archival. The Vedic hertiage proves that the primeval is not primitive and the old is not otiose. The Vedas enshrine an inherited remembrance of the primordial revelations, the inner experience of the sages and seers. Indeed each Vedic hymn is a landmark in the spiritual odyssey of Man, celebrating at every step humanity's ceaseless quest for the True, the Good and the Beautiful. The Vedic hymns exude the glowing awareness of pure consciousness and the elevating effulgence of bliss. The reason for the ageless veneration for the Vedas is not mere scriptural authority or some sacerdotal sanctity or an awe for the esoteric. We venerate the Vedas not merely because the Vedas are the oldest books known to man; nor because we collect and are connoisseurs of the "relics of former ages."[5] There are profounder, more transcendental reasons. We venerate the Vedas above all because they enshrine the eternal verity of cosmic harmony and the enduring quality of universal humanity, because the Vedas give us a vision beyond Time and beyond artificial, man-made barriers and frontiers, because the Vedas convoke and unite all the elements of terrestrial and transcendental life and proclaim the reign of peace, rule of *rta* and charter of justice. That is why the

message of the Vedas remains a living legacy for every age and for all time. The indestructible spoken word of Vedic seers "stands untouched by time or the elements" and has continued to travel through countless centuries "like a great wave through the living substance of mind."[6]

The Vedas celebrate the *vāc* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as "flame-songs of the earth and the empyrean". In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that red inner illumination, *svar,* reached by *dhī*, the two facets of which are *karma* (action) and *prajñā* (knowledge). In that realm of invocation and sacrifice, faith (*śraddhā*) converges with reason (*tarka*); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks a true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with 'reason' that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit". Save us from the meandering maze of pointless prolixity, say the Vedas:

त्रातारो देवा अधिवोचता नो मा नो निद्रा ईशत मोत जल्पिः ।
वयं सोमस्य विश्वह प्रियासः सुवीरासो विदथमादद्देम ॥[7]

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma,* to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on freidnship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the

basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः ।[8] They also invoked good and noble thoughts from every direction and which would be embedded in excellence and be liberating untramelled, dynamic and uplifting in their impact.

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥[8A]

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति)।[9]

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus.* The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः ।[10]

The Vedic philosphy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥[11]

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे सञ्जानाना उपासते ॥[12]

These noble thoughts made the culture of the Vedas the first and foresmost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववारा ।[13]

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

We embarked on this simple venture of publishing an English translation of Vedas because we felt that we owed it to ourselves and to the world to imbibe and share the Vedic vision more widely because the many nineteenth century western translations, some of them extensive and others fragmentary, though notable and pioneering in their own ways, were far from being quite satisfactory. We cannot be oblivious of the fact that in the nineteenth century, western Vedic scholarship, though original and erudite, was still insufficiently aided by deeper and more sensitive exposition of the Vedas and that the western discovery of the Vedic lore and literature came in an age when unrepentant colonialism and self-opinionated missionary activity were in the ascendant. The traditional indigenous repositories of the Vedic heritage in its Indian homeland were in a state of intellectual decline and social disarray. The Vedic vision was somewhat eclipsed by an ethnic amnesia and isolation of centuries. There was an overpowering sense in the devastation of our identity and dignity and a denuding loss of self-respect and self-confidence. In that state of decay and disillusionment and of penury and paralysis of critical Indian scholarship, Svami Dayanand Sarasvati's interpretation of the Vedas came as a breath of fresh air, creating a new ambianace for understanding, a new striving of resurgence and a new equation of independence. Svami Dayananda naturally saw the Vedas as an Indian, steeped in that tradition, as a living and universal scripture of mankind containing "a plenary revelation of religious, ethical and scientific truth."[14]. Sri Aurobindo's poetic, philosophical, mystical and spiritual approach to Vedas represents the flowering of that renaissance.[15] Western translators and commentators whose contribution of Vedic learning is, in a historical sense, monumental and memorable, however, lacked that temperamental empathy to enable them to identify themselves with Vedic culture which enabled Svami Dayanand and Sri Aurobindo to give an integrated interpretation of the social ethos, religious spirit and spiritual values of the Vedas. As Sri Aurobindo put it:

> "It was the curiosity of a foreign culture that broke after many centuries the seal of final authoritativeness which Sāyaṇa had fixed on the ritualistic interpretation of the Veda,The Ancient scripture was delivered over to a scholarship labourious, bold in speculation, ingenious in its flights of fancy, conscientious according to its own lights, but ill-fitted to understand the method of the old mystic poets; for it was void of any sympathy with that ancient tempera-

ment, unprovided with any clue in its own intellectual or spiritual environment to the ideas hidden in the Vedic figures and parables. The result has been of a double character, on the one side the beginning of a more minute, thorough, careful as well as a freer handling of the problems of Vedic interpretation, on the other hand, a final exaggeration of its apparent material sense and the complete obscuration of its true and inner secret".[16]

Not surprisingly, Wilson, who followed Sāyaṇa closely, found most of the verses of the Vedas "singularly prosaic."[17] Cowell found the Poetry of Rgveda "singularly deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilization."[18] Another notable translator and commentator, Griffith, pointed out the "intolerable monotony of the great number of the hymns."[19] Griffith regarded the study of Sanskrit as central to the science of comparative philology and the study of Veda as indispensable for the comparative history of religions of the world,[20] but that homage was more philological and historical than holistic. Roth, in St. Petersburg Lexicon, preferred the philological path to the translation and interpretation of Vedas.[20A] Even Max Müller, whose admiration and appreciation for the Vedic heritage was no doubt genuine and many-splendoured, was also somewhat apologetic. He was guided not only by his own objective and legitimate critical scholarship but also by what I discern to be a trace of a compulsive concession to the overriding denominational claims of Chirstianity, an encounter with which would make us uneasy. Among his contemporaries, Max Müller was one of the most respectful and sympathetic in his approach to Indian thought and traditions but in some of his writings he too refers to Christianity as "that faith which we hold to be the only true one."[21] I may be forgiven if I confess to a sense of dismay in what that observation of that scholar extraodinary unravels and implies. Nor was that observation a solitary flourish or a casual lapse of thought or expression. For instance, he advocated the elaboration of the science of Religion by a comparison of Christianity and other religions so as to help towards confirming that Christianity was better and superior.[22] Apparently, with contemporary European Christians in mind, and perhaps to enthuse them, Max Müller added (and I quote verbatim): "But this is not the only advantage of a comparative study of religions. The Science of Religion will for the first time assign to Christianity its right place among the religions of the world; it will show for the first time fully what was

meant by the fulness of time; it will restore to the whole history of the world, in its unconscious progress towards Christianity, its true and sacred character."[23]

In another passage Max Müller argued persuasively how a comparative study of the religions of mankind would be of the greatest assistance to the missionary, and footnoted the statement of a native Indian convert to Christianity who said: "Now I am not going to India to injure their feelings by saying your scripture is all nonsense, is good for nothing; anything outside the old and New Testament is a humbug. No, I tell you I will appeal to the Hindu philosophers, and moralists, and poets, at the same time bringing to them my light, and reasoning with them in the spirit of Christ."[24] In a letter Max Müller is believed to have written to his wife in 1868, he wrote...... "yet this edition of mine and the translation of the Vedas will hereafter tell to a great extent on the fate of India on the growth of millions of souls in that country. It is root of their religion, and to show them what the root is, I feel sure, the only way of uprooting all that has been sprung from it during the last three thousand years."[25] In the context, I find the attitudinal stance of Max Müller's intimate epistolary expression baffling, and his "chips from a German workshop" somewhat wanting in that standard of objectivity and empathy which we have been accustomed to associate with him and some of the leading nineteenth century western scholars of ancient oriental heritage.

All this is neither to question the undoubted contribution of Christian religion to world culture, nor to raise a polemical debate about missionary precepts and practices, nor to detract from the epoch-making scholarly work of Max Müller and other Western scholars in the field of Vedic studies. We need, however, to put ourselves on guard against denominational or colonial imposition in any guise. We must endeavour in all humility to achieve a more complete and comprehensive understanding of the Vedic traditions, culture and literature in a holistic perspective.

There are no doubt, many unanswered questions in Vedic scholarship. What we know in our limited understanding of the Vedas is perhaps no more than a fraction of the totality of the Vedic universe of ideas, values, institutions, culture and language. We do know, however, that the subtle and sophisticated philosophical efflorescence of Upaniṣads and Jain and Buddhist philosophies was intimately intertwined with the Vedic roots. As Sri Aurobindo put it:

"Such profound and ultimate thoughts, such systems of subtle and elaborate psychology as are found in the substance of the Upaniṣads, do not spring out of a previous void. The human mind in its progress marches from knowledge to knowledge, or it renews and enlarges previous knowledge that has been obscured and overlaid, or it seizes on old imperfect clues and is led by them to new discoveries. The thought of the Upanisads supposes great origins anterior to itself......."[26]

There is eloquent awareness and acknowledgement of that Vedic "anterior" throughout the history of Indian thought but its radiant richness was lost on those who either saw the Vedas only as pristine pastoral poetry or as a sourcebook of ritual incantation of elemental gods. Interestingly, Max Müller came to the conclusion that "the authors of the Brāhmaṇas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators such as Sāyaṇa".[27] Adding that Sāyaṇa's scholastic notions did not allow him to accept "the free interpretation which comparative study of these venerable documents forces upon the unprejudiced scholar", Max Müller said meaningfully: "We must therefore discover for ourselves the real vestiges of these ancient poets".[28] And that is truly the task to which we should address ourselves in the best traditions of the Vedic heritage, always remembering that to commune with the Vedas is to share in a cosmic vision and a universal faith, that what we do know of the Vedas at present may only be a small part of what we may yet discover, and that we are nowhere near the end of the road.

The four Vedas are not to be seen in Compartmental isolation. Together they constitute an indivisible continuum. Their source and vision are the same. Their universe and outlook are the same. Same is their science and philosophy and the tenor of their prayers. The unity of the four Vedas is a key to their subtle and real understanding. It is in this context that we have to understand the true meaning of *Yajna* in the Vedic age, which was regarded as belonging to the grade of "*Sresthatamam Karma*", a grade higher than *Praśastam* which was regarded as commendable. Critics and commentators have confused the issue by reading in the Vedic texts all kinds of perversions and distortions rather than keeping to the true and original meaning of Yajna. It is necessary to restore the pristine purity of the sublime meaning and message of Vedic *Yajna*, encapsulated in the

following Yajumsi:

आयुर्यज्ञेन कल्पताम् ।
प्राणो यज्ञेन कल्पताम् ।
चक्षुर्यज्ञेन कल्पताम् ।
श्रोत्रं यज्ञेन कल्पताम् ।
पृष्ठं यज्ञेन कल्पताम् ।
यज्ञो यज्ञेन कल्पताम् ।

(Yajus. IX.21.)

There is a belief shared by many scholars, medieval and modern, that many of the hymns of some of the Vedas were actually meant for animal sacrifices and primitive magic rites. That they were so used might be true. But that was clearly an aberration. To say that those hymns were *meant* for that purpose is a travesty wraught by twisted and tilted understanding of the Vedas. The word *Yajna* is traced to the root *Yaj* which means worship of gods (देवपूजा), divine fellowship (संगतिकरण) and charity (दान). Nirukta gives its etymology as follows:

अध्वर इति यज्ञनाम
ध्वरति हिंसाकर्मा।
तत् प्रतिषेधः ।

The word *Yajna* thus connotes *Ahimsa* or non violence and it is in this sense that the word *yajna* received its sanctity and is used in all the four Vedas. Yajurveda Samhitā, like all the other Vedas, has used the adjective अध्वर for *Yajna* which means that Vedas did not permit violence or killing of any kind in Yajnas. When animal sacrifices were performed and Vedic authority was invoked in their favour, there were vehement and reasoned protests by Jains, Buddhists and others on the basis of Vedic text and its correct interpretation. The Jaina work *Syādvāda Mañjarī* explains that certain words used in Vedic hymns were not meant to be taken to represent certain animals but only certain kinds of paddy or other grains and seeds. In *Santi Parva* it is clearly stated that:

सुरा, मत्स्याः, पशोर्मांसम् आसवम् कृशरौदनम् ।
धूर्तैः प्रवर्त्तितंज्ञे, यतद् वेदेषुनै विद्यते ।।
तस्मात् प्रमाणतः कार्यो धर्मः सूक्ष्मं विजानतो ।
अहिंसा सर्वभूतेभ्यो धर्मेभ्यो ज्यायसी मता ।।

Many commentators, Sāstrakaras and popular writers including Pañcatantra were clear and uncompromising in their condemnation of the cult of ritual violence falsely attributed to Vedic tradition. Witness for instance the interrogation of an

outraged conscience in the following two lines:

वृक्षान् छित्वा पशून् हत्वा, कृत्वा रुधिरकर्दमम् ।
यद्येवं गम्यते स्वर्गम्, नरकं केन गम्यते ?

Misconceptions of this kind about Vedic words and hymns are widespread even today. Western scholars were not alone in purveying and perpetrating such errors. In fact, Sāyaṇa, Uvvaṭa and Mahīdhara perpetuated those errors of dark ages which had become destitute of true Vedic humanity and which enable evil practices masquerade as Vedic teaching.

We began several years ago this project of publishing an annotated English translation of the Vedas based on Indian and international perspectives and expositions with a firm resolve in our hearts, with a sense of sublime purpose, and in sincere humility. We knew that the journey of a thousand miles must begin with one step and that even mighty rivers may have modest beginnings. Our resolve at the time we embarked upon this project could only be described as an act of faith. The fabric of our faith was woven with the warp of prayerful aspiration and woof of consecrated effort.

As President of the Veda Pratishthana, I take this opportunity to offer our prayerful thanksgiving on behalf of all my colleagues and on my own behalf. We rejoice in the completion of each phase of our project which has been in the nature of a pilgrimage of the spirit, uplifting, ennobling and fulfilling. We celebrate not only our arrival at each wayside camp, but also our joyous journey. Predictably and understandably, there were in this journey transient travails and triumphs, swift and slow phases, alternating anxiety and ethusiasm, passing disappointments and a residual sense of abiding satisfaction. There was always an inspiring, introspective awareness of that perennial striving and prayer which found expression in the Ṛgveda in which the very first Sūkta invokes cosmic inspiration.[29] We asked ourselves in all humility as the great seers of yore taught us: "How may the mind draw near you to please you, O foremost divine? What hymn of praise shall bring us greatest blessings? Who were the illustrious ones who gained your favour through worship? How shall we pay you our reverent homage?"[30] Trusting in that fundamental divine principle and its immanence, we sought and found inspiration and guidance in the message of Vedas. In that perspective, our modest but meaningful project assumed the aspect of a Vedic *yajña* in the workaday world of the householder and in the manner and

tradition of cosmic worship at the threshold of cosmic consciousness on the altar of creativity and realization. To go back to the Ṛgvedic imagery, the Vedic hymns are like the weaving shuttles of cosmic threads, the great sages, seers and saṁhitākāras weaving forth and weaving back, extending them and unbending them.[31] We too kept weaving forth and weaving back.

It is the proud privilege of Veda Pratishthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all four Vedas. The Veda Pratishthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Svami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka,* the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratishthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratishthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Prakash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned

the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratishthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

I take this opportunity to thank all my colleagues and to reiterate my debt of gratitude to my esteemed friend and munificent philanthropist, Brigadier Kapil Mohan, and to revered Svami Satya Prakashji. Both of them have been invaluable "resource persons" for this project. To revered Svamiji, and the intrepid team of translators including Pandit Satyakam Vidyalankar and Shri Udai Vir Viraj Vidyalankar, who have assisted Svamiji, we owe the quality and the steady progress of this work. To my colleagues, Shri Shiv Kumar Shastri, Professor Ved Vyasji, Shri Ram Nath Sehgal, Shri Naunitlal, and Shri Ram Saran Das Ahuja, I convey my cordial thanks for their unfailing support in our labour of love. There are many other friends and workers of the project who have quietly and unobtrusively extended a helping hand and to whom I owe a word of appreciation. On this occasion my thoughts go to the memory of the late Dr. G.L. Datta and the late Dr. Suraj Bhan who were associated with the project closely.

I close my prayerful thanksgiving on this happy occasion by invoking the luminous vastness of Truth in the form of Sarasvatī, the goddess of learning and inspiration, who awakens our consciousness, enlightens our understanding of the universe, and showers her bountiful blessing on noble pursuits.

"Kamalalaya", L.M. SINGHVI
B-8, South Extension-II, President
New Delhi-110049.
INDIA.

References

1. Atharva Veda XII.1.12
2. Rgveda V. 60.6
3. Atharva III.30.3
4. Yajurveda XXXVI. 18
5. F. Max Müller, See our Rgveda. Vol. I.P.1
6. Jean Le Mee, See our Rgveda, Intro, Vol. I.P.2
7. Rgveda VIII.48.14
8. Yajuḥ XXV.21

8A Rgveda I.89.1

9. Ṛgveda I.89.1
10. Rgveda VI.75.14
11. Atharva XIX.15.6
12. Rgveda X.191.2
13. Yajuh VII.14
14. See our Ṛgveda, Intro, Vol. I. pp.109-129
15. See Complete Works of Sri Aurobindo
16. *Ibid.* Vol. X. p. 22
17. See our Rgveda, Intro, Vol. I. p. 99
18. *Ibid.*.
19. *Ibid.*
20. *Ibid.*

20A *Ibid.* pp. 100-101

21. *Ibid.*
22. *Ibid.*
23. *Ibid.*
24. *Ibid.* p. 15
25. *Ibid.* p. 116
26. *Ibid.* p. 111
27. *Ibid.* p. 101
28. *Ibid.*
29. Rgveda I.1.1
30. Rgveda I.76.1; also I.77.3
31. Rgveda X. 130. 1-6

1

SOME HIGHLIGHTS OF THE YAJURVEDA

In fact, there is hardly a literature which is so highly held in esteem as the Vedic Saṁhitās. It would be futile to assign any date for the composition, collection or revelation of the Vedic texts. It is difficult to evaluate the four Saṁhitās exclusively. To a traditional Indian, the entire Vedic text is held sacred. The Ṛk, the Yajuḥ and the Sāman are embodied and incorporated in all the four Vedas. The knowledge is one; it exists as if within us and thus becomes a part of our own being, of our own mind, of our own consciousness. Perhaps in this reference, one of the mantras with a refrain *tan me manaḥ, śiva saṁkalpam astu* elaborates that the Ṛk, Yajuḥ and Sāman are the spokes of the same wheel existing within our consciousness: यस्मिन्नृचः सामन्यजूꣳषि यस्मिन्प्रतिष्ठिता रथनभाविवाराः। यस्मिंश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ (Yv. XXXIV.5)

Wherein the Ṛks (praise verses), the Sāmans (lyrics) and the Yajuḥs (sacrificial formulas) are well placed like spokes in the nave of a wheel, wherein like a warf the thought of all the creatures is woven, may that mind of mine be always guided by the best of intentions.

All the four Vedas, the Ṛk, the Sāman, the Yajuḥ and the Chandas (the Atharva) have come out of the same Cosmic Man or the same Cosmic Sacrifice :

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
छन्दाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ (Yv. XXXI.7)

Here by Chanda (छन्दस्), we do not mean Gāyatrī and other metres: they are included in the Ṛk, the Sāman and the Yajuḥ; here *Chandas* means the verses of the Atharva (Mahīdhara and Uvaṭa have erred on this score).

It is traditionally believed that the Vedas were not given to men in a language which pre-existed their composition. The language of the revealed Saṁhitās became the origin of all the languages which followed this literature. The superb plasticity of the language of the Saṁhitās is by itself an argument in favour of a revealed theory of language and culture.

Iṣa and Ūrja – Food and Energy

The text of the Yajurveda starts with an invocation for the sake of *iṣa* (food) and *ūrja* (vigour, energy or fuel). Food in body burns up to give energy which sustains life. The solar energy through plants synthesizes food and the cycle between food and energy goes on. It is a cycle of mass and energy. Food, energy and consciousness are the elements through which life gets manifested, and this triple-function has reached its climax in the human-system. The largest source of *ūrjā* or energy for the terrestrial life is the sun. The sun has its own *iṣa* or fuel, the atomic nuclei, which by the process of disintegration, fission or condensation, give rise to enormous energy. The lightning is a manifestation of *ūrjā* in the near midspace where move the clouds. The distant wide space is traversed by the micro-energy waves. To maintain our body-equilibrium, we need food or *iṣa* and this by slow combustion furnishes energy to our system. Every factory needs the raw material or *iṣa* and the *ūrja*, the energy. The mind - complex and sub-conscious complex also need their own types of *iṣa and ūrja*. The vital - complex of our make-up has also its characteristic *iṣa* and *ūrja*. And therefore, the opening words of the Yajurveda are the invocations for this *iṣa* and *ūrja* :

इषे त्वा । ऊर्जे त्वा (1.1)

We invoke you, O Lord, for food; we invoke you for vigour. These are the first two Yajuṣī of the Yajurveda. We have several passages in this Saṁhitā where the words *iṣa* and *ūrja* occur in pairs. *Haviṣ* (हविष्, or the oblations) of *ghṛta* or ājya (the clarified butter) provide in one substance, butter, *iṣa* and *ūrja* both :

स्विष्टकृद् देवेभ्यऽइन्द्रऽआज्येन हविषा भूत्स्वाहा;

(May the resplendent Lord be gracious to learned people by his oblation of melted butter, Svāhā) – II.9

Here we give a few passages where the term, *iṣa* and *ūrja*, simultaneously occur;

(a) इषमूर्जमहमितऽआदमृतस्य योनिं महिषस्य धाराम् (XII. 105)

(b) ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वेऽइषः संदधुर्भूरिवर्पसश्चित्रोतयो वामजाताः ॥ (XII.108)

(c) इषे पिन्वस्वोर्जे पिन्वस्व (XXXVIII.14)

(d) पूर्णा दर्वि परा पत सुपूर्णा पुनरापत । वस्नेव विक्रीणावहाऽइषमूर्जꣳ शतक्रतो (III.49)

In the cosmic creation, *iṣa* and *ūrja*, matter and energy, play the same role as *rayi,* रयि, and *prāṇa,* प्राण of the Praśno'paniṣad (For *ūrjā* and *rayi* together, See Ṛv. VI.70.6). *iṣa* = *rayi ;* *ūrjā* = *prāṇa*).

In the *Saptapadī* ritual of a marriage ceremony, the first step advanced by the couple is for the *iṣa* and the second step is for *ūrja*, and the five more steps, the couple moves for other blessings.

The term *iṣa* and *ūrja* have a good deal of significance in the Ṛgveda also, for we have the pair occurring in several verses :

(a) इषमूर्जं च पिन्वस मत्सरिन्तमः –Ṛv.IX.63.2

(b) इषमूर्जं पवमानाभ्यर्षसि –Ṛv.IX.86.35

Yoga and Kṣema

Yoga is the acquisition of anything worth having and *Kṣema* is its preservation. Usually *Kṣema* becomes more vital than *Yoga* or acquisition. This is true in personal matters as much as in the national. The last words of the universal National Anthem are :

योगक्षेमो नः कल्पताम् (XXII.22)

which mean that for a country, not only *Yoga*, or the acquisition of freedom, land, prosperity, or wealth is needed,

she should have also *Kṣema*, i.e. the capacity of preservation of all that she has acquired by efforts and sacrifice. Life in no case is static. Its dynamism requires care and caution. This care and caution for the future is *Kṣema*.

Rāyaspoṣa or Prosperity or Riches and Nourishment for Healthy Growth

There are dozens of instances where the word *rāyaspoṣa* (plentiful riches) has been used in the Saṁhitā. *Rāyas* (रायः) is the riches, prosperity of wealth of any kind – wealth of learning, wealth of money, wealth of cattle and wealth of worldly treasures. This word is closely related to *rayi* (रयि). We have in several verses the phrase : वयं स्याम पतयो रयीणाम् – may we all become Lord of Treasures (X.20; XXIII.65; Ṛv. X.121.10; Av. VII.79.4).

The word *rāyaspoṣa* in the Yajurveda for the first time occurs in Chapter III, verse 20 : अन्ध स्थान्धो वो भक्षीय मह स्थ महो वो भक्षीयोर्ज्जं स्थोर्ज्जं वो भक्षीय रायस्पोष स्थ रायस्पोषं वो भक्षीय ॥

> You are food; may I eat your food.
> You are respectable; may I also enjoy your respect.
> You are vigour; may I receive your vigour.
> You are plentiful riches; may I also enjoy your plentiful riches.

The four material gains invoked in this verse are अन्धस् (food), महः (respect), ऊर्ज्जः (vigour or energy) and रायस्पोषः (all riches and sustenance in plenty for healthy growth).

(i) अस्मे रमस्वास्मे ते बन्धुस्त्वे रायो मे रायो मा वयꣳ रायस्पोषेण वियौष्म तो तो रायः (IV.22)
Play with us. We are your brothern. Your riches (are) my riches. May we never be deprived of riches and nourishment. Yours be the riches.

(ii) रायस्पोषदे विष्णवे त्वा (V.1)

(iii) सिंह्यसि सुप्रजावनी रायस्पोषवनिः स्वाहा (V.12)

(iv) सुवीरो वीरान् प्रजनयन् परीह्यभिरायस्पोषेण यजमानम् (VII.13)

(v) स यज्ञ धुक्ष्व महि मे प्रजायाꣳ रायस्पोषं विश्वमायुरशीय स्वाहा (VIII.62)

(vi) रायस्पोषेण समिषा मदन्तोऽग्ने मा ते प्रतिवेशा रिषाम (XI.75)

(vii) मयि गृह्णाम्यग्रे अग्निं रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय (XIII.1)
(viii) इषे त्वा, ऊर्जे त्वा, रय्यै त्वा पोषाय त्वा (XIV.22)

(I invoke you for food. For vigour. For riches. For nourishment).

In the *Saptapadī* ritual of the marriage, the couple advances the third step for *rayaspoṣa*.

Yajña and Yajamāna

Yajña is the performance of one's duty in the widest sense. Performance of one's duty is also *karma*. All the four Veda Saṁhitās are one in respect to these performances. It is through *yajña* that one attains the highest attainable. It is the *yajña* that liberates one from the shackles of bondage; it is again the *yajña* through which one gets worldly prosperity — wealth, reputation, enlightenment, family comforts. *Yajña* is not a ritual; it is a dedication to the society and the environments, and finally, it is an obligation to the Lord Supreme.

The word *yajña* is derived from √yaj, √यज्, which has three connotations, *dāna* (दान), *devapūjā*(देवपूजा) and *saṅgatīkaraṇa* (संगतीकरण). Charity and benevolent help given to others are *dāna;* reverence to men of enlightenment, harnessing Nature's bounties for social good and keeping environments free from pollution—this is *devapūjā*; strengthening and enriching the society by organizing benevolent institutions, helping mechanical and chemical industries, developing science and technology, all is *saṅgatīkaraṇa*. What Dayānanda understands by *yajña* is :

> "Yajña is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of Agnihotra, Homa etc. (fire-rituals) for the purification of air, rain, water, herbs etc. for the increase of human happiness". (*Dayānanda* : Beliefs and Disbeliefs, 28).

In such contexts, the *yajña* is regarded as the supreme

duty (श्रेष्ठतमं कर्म– ŚBr. I.7.1.5). The words "श्रेष्ठतमाय कर्मणे" occurring in the first verse of the Samhitā refer to this sort of *yajña*. The superb duty is one which is done for the sake of general good, without any expectation of reward and return; it is the duty performed without an attachment.

Yajña is the duty for excellence, incorporating all works and performances of benevolence. Dealing with the subject, Mahīdhara, the reputed commentator on the Śukla Yajurveda Saṁhitā says that all the actions, works or performances, the *karmas* can be classified under four heads,* *apraśastam* (objectionable), *praśastam* (commendable), *śreṣṭham* (excellent), and *śreṣṭhatamam* (excellent in the superlative).* Normally, *śreṣṭha* is also the superlative or the best, but *the śreṣṭhatamam* is the highest, the noblest conceivable. All actions illegal and unsocial, like cheating, stealing, torturing etc. are *apraśasta.* Actions good for the family and a small group of friends and relations, like helping and rearing the family are *praśasta*; the actions enjoined by the *smṛti* or the moral and legal codes of the State or Society are *śreṣṭha*; and finally, the actions enjoined by the Veda, or the divine enlightenment, based on the principles of *satya* (the high value of life) and *ṛta* (the universal law) and meant to serve humanity at large, and aimed at establishing a universal kinship are *śreṣṭhatama,* and such actions alone are known as the *yajña.*

There are two ways of interpreting the line : "यज्ञो वै श्रेष्ठतमं कर्म": (i) the *yajña* is the most excellent performance, and (ii) all most excellent performances constitute *yajña.* The particle *vai* (वै) indicates an identity. The *yajña* is identical with the most excellent. Unfortunately so many acts passed under the name of *yajña*, that *yajña* became a term of disrepute (just as the term sacrifice, a synonym for a sacred act of dedication). The term *adhvara,* अध्वर, a synonym of *yajña*, means a performance free from all types of violence. The animal sacrifice is not even a *praśasta karma*, or a *śreṣṭha karma*; how can

---

*श्रेष्ठतमाय कर्मणे। चतुर्विधं कर्म अप्रशस्तं। प्रशस्तं, श्रेष्ठं, श्रेष्ठतमं चेति। लोकविरुद्धं वधबन्धचौर्यादिकमप्रशस्तम् । लोकैः श्लाघनीयं बन्धुवर्गपोषणादिकं प्रशस्तम् । स्मृत्युक्तं वापीकूपतडागादिकं श्रेष्ठम्। वेदोक्तं यज्ञरूपं श्रेष्ठतममिति तल्लक्षणम्। 'यज्ञो वै श्रेष्ठतमं कर्म इति श्रुतेः (ŚBr. I.7.1.5; Mahīdhara on Yv.I.1.)

it be a śreṣṭhatama karma? Such sacrifices made the *yajñaśālās* a place of horror and disgust. Here lies the difference between Dayānanda's and Mahīdhara's interpretations. It was actually not the fault of Mahīdhara that he interpreted the texts as he has done. His has been the traditional translation only based on the Kātyāyana and other Śrauta Sūtras.Dayānanda was a Ṛṣi, a person of vision; he possessed the courage of a truth-seeker, and hence he could see the identity that the most excellent *karma* is the *yajña*, and hence the *yajña* is also the most excellent *karma.* The *yajña* is an anti-thesis of violence. The yajña is a *karma* per excellence, a *karma* which is enjoined by the two texts of *Īśopaniṣad.* (Yv.XL.1-2).

तेन त्यक्तेन भुञ्जीथा ।
कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ॥ (Yv.XL.1-2).

Any act of public utility, performed with non-attachment with its fruit is *yajña.* The one who performs such an act, the leader, the house-holder is *yajamāna.* The performance of a token ritual on such occasions is also traditionally known as *yajña*, but the real *yajña*, the benevolent institution, follows the ritual and continues so long as the yajamāna feels dedicated to it. A great *yajña* may pass on to the posterity also. Organizing industry, technology, establishing academies for research and development, running a factory, raising a hospital – all these benevolent acts constitute *yajña* as enjoined by the Veda; they are the benevolent acts of universal character meant to serve all and sundry.

Since the *yajña* is the most excellent sacred performance, we have the following series of the *yajūṁṣi* :

आयुर्यज्ञेन कल्पताम् । प्राणो यज्ञेन कल्पताम् । चक्षुर्यज्ञेन कल्पताम् ।
श्रोत्रं यज्ञेन कल्पताम् । पृष्ठं यज्ञेन कल्पताम् ।
यज्ञो यज्ञेन कल्पताम् । –(Yv.IX.21)

May my longevity be secured by sacrifice. May my breath, may my vision, may my hearing, may my back, may the sacrifice be secured by sacrifice. A few more similar *Yajūṁṣi* are added in the Saṁhitā to the above elsewhere.

वाग्यज्ञेन कल्पताम् । मनो यज्ञेन कल्पताम् । आत्मा यज्ञेन कल्पताम् ।
ब्रह्म यज्ञेन कल्पताम् । ज्योतिर्यज्ञेन कल्पताम् । स्वर्यज्ञेन कल्पताम् ॥
–(Yv.XVIII.29).

May the speech be regulated by sacrifice; may the mind, may the conscience, may the intellectual power; may the light, may the bliss be secured through sacrifice.

All the five *prāṇas* have been invoked in a similar verse in the same strain along with *āyu, cakṣu, śrotra, vāk, manas, ātman, brahmā, jyotiḥ, svaḥ, pṛṣṭha* and *yajña*. The five prāṇas or vital breaths are *prāṇa, apāna, vyāna, udāna* and *samāna.*

प्राणो यज्ञेन कल्पता ँस्वाहा । अपानो यज्ञेन कल्पता ँस्वाहा ।
व्यानो यज्ञेन कल्पता ँस्वाहा । उदानो यज्ञेन कल्पता ँस्वाहा ।
समानो यज्ञेन कल्पता ँस्वाहा । (Yv.XXII.33).

In fact, the entire life, all the body organs are to be strengthened with the concept of *yajña* or the spirit of dedication and sacrifice. The sacrifice itself has to be inspired and spiritualized by the feeling of *yajña.* Yajña is a process of spiritualization of all our human activities. Our science and technology, including biological and social sciences need complete spiritualization in this respect before they can be effective in the right sense in raising the stature of man and his society.

Yajamāna – The person who performs the yajña is a *yajamāna.* Usually, he is a house-holder. Later on as the culture developed, it became one of the obligatory duties of yajamāna to keep himself engaged in the five *mahāyajñas.* (i) the *Brahmayajña* (ब्रह्म यज्ञ), which normally means (a) study of the Veda and scriptures, and (b) prayer and silent worship commonly known as the *sandhyā*; (ii) the *Devayajña* (देवयज्ञ) which means all our efforts to fight against environmental pollutions; traditionally, it got restricted to the performance of Agnihotra or Homa, a fire-ritual; (iii) the *Pitṛ-yajña* (पितृयज्ञ) which includes reverence to all the elders of the family and an obligation to serve them as best as one can, even at the cost of personal comforts; traditionally, it also means submitting to fire certain oblations of the edible material; (iv) the *Atithi yajña* (अतिथि यज्ञ) or taking good care of the persons, who have selflessly dedicated their life to the services of the society.

The word *atithi,* अतिथि, stands for a *sannyāsin,* who temporarily comes to stay at the house of a householder, but keeps on usually moving; here again in the ritual, there are a few *yajūṁṣi,* which are recited and oblations offered to fire; (v) the *Balivaiśvadeva yajña,* (बलिवैश्वदेवयज्ञ), where offerings are given to All-Gods, the *Viśvedevāḥ*; the portions are allotted suiting to the needs of cattle, domestic helpers or servants and social dependents. Dayānanda has elaborated the details of these five Great Duties in his reputed text, the *Pañcamahāyajña Vidhi,* and his other writings. These five *mahāyajñas* have no direct bearing with the Yajurveda exclusively. Of course, some of the *yajūṁṣi* have been utilized in the *yajñas* (particularly from Chapter III of the Yajurveda for the Devayajña (5,1,2,3,9 and 10) :

> भूर्भुवः स्वर्द्यौरिव ०;समिधाऽग्निं ०, सुसमिद्धाय ०, तं त्वा समिद्‌भिर् ० अग्निर्ज्योति ०, सजूर्देवेन सवित्रा ० ।

For the *pitṛyajña,* see also Yv.II.31-34 : अत्र पितरो मादयध्वं ०; नमो वः पितरो रसाय ०; आधत्त पितरो ० and ऊर्जं वहन्तीरमृतं ० and Yv.XIX.36 (पितृभ्यः स्वधायिभ्यः स्वधा नमः ; पितामहेभ्यः स्वधायिभ्यः स्वधा नमः । प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः; अक्षन् पितरोमी मदन्त पितरोऽतीतृपन्त पितरः पितरः शुन्धध्वम्); and Yv.XIX.45-70. Of course, here again, the Ṛgvedic texts play a very important role in expanding the ecclesiastical details. The Atharvaveda also has a lot to contribute to the details of these rituals.

The words *mantra, chandas, stoma, yajuḥs* and *sāman* have been thus derived in the Nirukta: *Mantras* (stanzas or verses, say the Ṛk) are so called from thinking (मन्त्रा मननात्); *Chandas* or metres from covering (छन्दांसि छादनात्); hymns or *stoma* from praising (स्तोमः स्तवनात्). *Yajuṣ* is derived from the root yaj, √यज्, to sacrifice (यजुर्यजतेः). *Sāma* is so called because it is measured out by the stanza, or it may be derived from the root *as,* √अस्, to throw. He thought it equal to the stanza, say they who are well-versed in the Vedic metres (सामसम्मितमृचा । अस्यतेर्वा । ऋचा समं येन इति नैदानाः) —Nir. VII.12.

The *yajamāna* is a person of respectability; he is the unit of the society and he is the measure, मान, of the *yajña.* The Supreme Lord is invoked to take care of him; to keep care

of his cattle and to bless him with riches, long life, health, vigour, cattle, home and progeny. As on him depends the society and the state, his needs and desires are to be taken care of. He is blessed by the priest, who is his philosopher and guide. The yajamāna honours the priest with reverence and looks to his needs, while the priest, the *purohita,* blesses him in his projects (सत्याः सन्तु यजमानस्य कामाः) (XII.44), may the wishes of the yajamāna come out true.

We shall quote here a few verses where the *yajamāna* (sacrificer) has been invoked. The yajamāna is also often called as the *yajñapati* or the lord of the *yajña,* or *gṛhapati* as the householder, or master of the house.

(i) यजमानस्य पशून् पाहि (1.1) –Preserve the cattle of the yajamāna.

(ii) परमेण धाम्ना दृꣳहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत् (1.2) –Remain firm in your supreme abode. Don't you forsake, nor may the sacrificer (yajñapati) forsake you.

(iii) यजमानस्य परिधिरसि (II.3). You are the protective peg for the sacrificer.

(iv) अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासꣳसुगृहपतिस्त्वं मयाऽग्ने गृहपतिना भूयाः (II.27). O adorable Lord, master of the household, you being a householder, by your grace, may I also be a good householder. O Lord, due to my being a householder, you become a good householder.

(v) अयमग्निगृहपतिर्गार्हपत्यः प्रजया वसुवित्तमः (III.39). The fire is the Lord of the home. This is most useful for the household. This bestows wealth for the sake of progeny.

(vi) रायस्पोषे यज्ञपतिमाभजन्ती रायस्पोषेऽअधि यज्ञोऽअस्थात् (XVII.54). May they grant riches and nourishment to the sacrificer; and may the sacrifice flourish in the midst of riches and nourishment.

(vii) इयक्षमाणा भृगुभिः सजोषाः स्वर्य्यन्तु यजमानाः स्वस्ति (XVII.69)

> May the sacrificers, willing to perform sacrifices in accord with the fire-producers (*Bhṛgus*) reach the auspicious world of bliss.

(viii) उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सꣳसृजेथामयं च ।
अस्मिन् सधस्थे अध्युत्तरस्मिन् विश्वेदेवा यजमानश्च सीदत ।
(XV.54)

O fire-divine, wake up, keep the sacrificer ever alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice and in higher realms all the enlightened ones and the sacrificer occupy good positions.

The entire terminology of the ecclesiastical *yajñas* is based on the terms used in the Ṛgveda, but when I say this, I do not mean that the Ṛgveda gives a sanction to the yajña rituals. These rituals came into existence milleniums after the revealed knowledge of the Veda. As in so many other cases, so in the case of Kalpa or the Karmakāṇḍa, the terminology is derived from the Śruti : in the Śruti, the terms occurred in their most natural connotations, with the plasticity of their etymology. The very first verse of the Ṛgveda has the term *agni, purohita, yajña, deva, ṛtvija,* and *hotṛ*—these terms were later on utilized in the technical sense, when fire-rituals attained a concrete form. The word *ṛtvik* has an association with *ṛtu* or season; a participant in a seasonal ritual came to be known as a *ṛtvik*; he is expected to be an enlightened person, rich in the Vedic lore. The number of *ṛtviks* may be one, two, three or four. If there is one *ṛtvik,* he is the *purohita* also, or the leading priest of the ceremony. If there are two participants in the ceremony, other than the *yajmāna,* one is known as the *purohita,* and the other a *ṛtvik*; when there are three participants, they are known as *ṛtvik, purohita* and the *adhyakṣa* (or the head); and when there are four participating priests, they are known as *hotṛ, adhvaryu, udgātṛ* and *brahmā* (Dayānanda, the Sanskāravidhi), of course, the details are not so simple, as Dayānanda has conceived. There

are a host of terms by which the priests and participants are known according to their functions in the elaborate ceremonies. Taking the hint from the various texts of the Ṛgveda (e.g. II.1.2), the ecclesiastical experts of the Brahmanic period and of the period of the Śrauta Sūtras drew out a long list of the priests and the participants in the *yājñik* rituals.

तवाग्ने होत्रं तवपोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तवप्रशास्त्रं त्वमध्वरीयसि ब्रह्म चासि गृहपतिश्च नो दमे ॥

(Ṛv.II.1.2)

According to the yājñikas, the verses 31 and 32 of Chapter V of the Yajurveda contain formulas for the consecration of the eight *dhiṣṇyās,* i.e. eight side-altars or hearths each of which is addressed in turn.

1. The hearth of the *Āgnīdhra,* आग्नीध्र, the fire-kindler priest; the formula is विभूरसि प्रवाहणः—you are all-pervading, the carrier.

2. The hearth of the *Hotṛ*, होतृ, the invoking priest; the formula is वह्निरसि हव्यवाहनः, you are the fire that carries the oblations.

3. The hearth of the *Maitrā-varuṇa,* मैत्रावरुण, the assistant of *hotṛ* priest; the formula is श्वात्रोऽसि प्रचेताः; you are swift and wise.

4. The hearth of *Brāhmaṇācchansi,* ब्राह्मणाच्छंसि, the formula is तुथोऽसि विश्ववेदाः, you are *tutha* or the Divine Supreme, the omniscient. (*Tutha* means Brāhmaṇa priest, who knows how priestly fees are to be distributed – *Griffith*). (These four in reference to verse 31).

5. The hearth of the *Potṛ*, पोतृ, or cleansing-priest; the formula is उशिगसि कविः, you are the yearning one, the sage.

6. The hearth of the Neṣṭṛ, नेष्टृ, the priest who leads forward the sacrificer's wife. He is addressed by the

names *Aṅghāri* and *Bambhāri,* अङ्घारिरसि बम्भारिः, two guardians of the celestial soma (cf. IV.27); you are the enemy of the sin, the nourisher.

7. The hearth of the *Acchāvāk,* अच्छावाक्, or inviting priest; the formula is अवस्यूरसि दुवस्वान्, you are the bestower of food, the possessor of supplies (or aid-seeker and worshipping – *Griffith*).

8. The *mārjālīya* hearth of the cleanser on which the sacrificial vessels are cleansed. The formula is शुन्ध्यूरसि मार्जालीयः. After the completion of these eight *dhiṣṇyās,* the Āhavanīya, आहवनीय, fire is pointed at and addressed as सम्राडसि कृशानुः, you are sovereign, the glowing fire. Mahīdhara supplies further details of the verse 32, corresponding to परिषद्योऽसि पवमानः, नभोऽसि प्रतक्वा, मृष्टोऽसि हव्यसूदनः and ऋतधामासि स्वर्ज्योतिः – you are the member of the assembly, the pure one; you are the sky, the pleasure-showering, you are swept clean, the preparer of oblations; you are the seat of law, heaven's light and lustre.

The Cosmic Man of Purusa Sūkta

In the Ṛgveda (X.90), we have a full hymn of 16 verses, known as the Puruṣa-Sūkta, with Nārāyaṇa as its Ṛṣi. The entire hymn is repeated in the Yajurveda Chapter 31 of 22 verses (i.e. 6 new verses, not taken from the Ṛgveda). Out of the sixteen verses of this hymn, which deal with the cosmic creation, coming out of the Cosmic Man with thousands of heads, thousands of eyes and thousands of feet, six (or seven) verses deal with *yajña,* the cosmic sacrifice. This yajña is the Supreme Performance of the Cosmic Puruṣa, who is known as Puruṣa (XXXI.18). He is also Prajāpati (XXXI.19). Yajña is referred to in the following verses of this Chapter of the Yajurveda.

1. तस्माद्यज्ञात् सर्वहुतः सम्भृतं पृषदाज्यम् (6)

From that cosmic sacrifice, to which all things have been offered as oblations, milk and curd are obtained.

2. तस्माद्यज्ञात् सर्वहुतऽऋचः सामानि जज्ञिरे (7)
From that cosmic sacrifice, in which everything has been offered as oblations, the Ṛks and Sāmans are born. Also verse (8).

3. तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः (9)
The cosmic Man, who is born earliest of all is placed on the cosmic sacrificial altar.

4. यत्पुरुषेण हविषा देवा यज्ञमतन्वत (14)
In the cosmic sacrifice arranged by gods with Cosmic Man as oblation.

5. देवा यद्यज्ञं तन्वानाऽअबध्नन् पुरुषं पशुम् (15)
When the gods preparing for the sacrifice tie up the Cosmic Man as an offering.

6. यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् (16)
Gods worshipped the Supreme Lord with Sacrifice. These have been the earliest ordinances.
(See Ṛv.X.90.8; 9; 10; 7; 6; 15; 16)

Since this hymn is essentially of the Ṛgveda, we shall not elaborate it here. There are certain terms used in this yajña of cosmic creation, which later on became popular in the *havya-yajña,* or the fire-ritual which developed round the yajūṁṣi: *Pṛṣad-ājya,* पृषदाज्य — butter mixed curds, *yajñam-barhiṣi,* यज्ञं बर्हिषि, the place of yajña scattered with grass; (9) *praukṣan,* प्रौक्षन्, cleansed and purified, *ājyam* आज्यम्, butter (14); *idhma,* इध्म, or fire wood (14); *havih,* हविः or oblation-material (14); *paridhih,* परिधिः, encircling lines seven in number, *samidhaḥ,* समिधः, or wood-sticks, three into seven ($3 \times 7 = 21$) in number. *abadhnan paśum,* अबध्नन् पशुं, the animal bound to stake; *sādhyas* साध्याः and *ṛṣis* (9, 16), the experts in the technicalities of the ritual and persons enlightened with the Vedic lore. These are some of the terms, which were used in elaborating the details of cosmic creation and later on became the basis of the fire-rituals, developed round the texts of the Yajurveda.

The Puruṣa Sūkta of the Ṛgveda and the Yajurveda not only deals with the cosmic representation of the Supreme

Creator, from which everything has emanated out in the sense that He is the First Cause of the creation, and the creation is the divine manifestation of His Art at the multidimensional canvas of the mother Prakṛti which is also known by numerous synonyms as Aditi, Svadhā and sometimes as Akāśa also. The cosmic Puruṣa created the inorganic and organic world both. He is responsible for the birth of cattle, *grāmya paśu,* (cows, horse, goat, sheep and man), besides the forest-dweller animals (*āraṇya paśu*), and winged creatures flying in air, *Vāyavya* creatures (पशूस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये –Yv. XXXI.6)

To the civilised man, He gave the concept of a social life divided into four classes : (i) the intellectuals, (ii) the ruling class or warriors, (iii) the business class and agriculturists responsible for production and distribution of social wealth, and (iv) the labour class – these came to be known as Brāhmaṇas, Kṣattriyas, Vaiśyas and Śūdras. We have the following two verses in this connection :

(i) यत्पुरुषं व्यदधुः कतिधा विकल्पयन् ।
मुखं किमस्यासीत् किं बाहू किमूरू पादाऽउच्येते । (10)

The man (*puruṣa,* the mankind or society) they created, in what portions do they figurize it? Which is His mouth, which the two arms, which the two thighs and which are said to be His feet?

The Brāhmaṇa (the intellectual) is His mouth; the Kṣattriya (rājanya or administrator) is made His two arms; what is the Vaiśya (producer of wealth) is His two thighs; and Śūdra (labourer) is born of His two feet. (The beautiful metaphor is expressed in four styles).

The revealed knowledge or the Veda (the divine speech) is meant for every man in the Society, as is indicated in the following Yajuḥ verse :

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराजन्याभ्याꣳ शूद्राय चार्याय च स्वाय चारणाय च ।
प्रियो देवानां दक्षिणायै दातुरिह भूयास–
मयं मे कामः समृध्यतामुप मादो नमतु ॥

(Yv. XXVI.2

O Lord, may I address this auspicious speech of yours (the Veda) to all the people, intellectuals (Brāhmaṇas) and administrators (Kṣattriyas), workers (Śūdras) and producers of wealth (Arya or Vaiśya), our kinsman and strangers. May I become favourite of the learned ones and of him who gives liberal guerdon. May such and such wish of mine be fulfilled, and may I get affection of so and so.

The society is a living organism, and its people divided into classes are its organs. The classification is not by birth or parentage, but by attainments (*guṇa* or attributes; *karma* or actions or professions and *svabhāva,* the aptitude). The Veda speaks of the dignity of profession, and the dignity of labour. Each section, just like head or brain, the shoulders, the belly and feet, functions in unison, with inter-dependence, and mutual cooperation.

The Yajurveda speaks of another type of classification of mankind. This gives us the concept of *Pāñcajanya* or *pañcajanāḥ*, (पाञ्चजन्य, पञ्चजनाः). For *pañcajanāḥ*, see Yv. XXV.23:

विश्वेदेवाऽअदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम् ।

Eternity is all the gods; eternity is the penta-classified men; eternity is all that hath been born and shall be born. (See Ṛv. I.89.10 also).

In fact the concept of *pāñcajanya* is of the Ṛgveda : for this term, See Rgveda :

पाञ्चजन्य, पाञ्चजन्या, पाञ्चजन्यः –I.100.12; IX.66.20;
पाञ्चजन्यम् –I.117.3; V.32.11; पाञ्चजन्यया –VIII.63.7;
पाञ्चजन्यासु –III.53.16; पाञ्चजन्येन –VII.72.5; 73.5.

We have the following terms also in the Ṛgveda* :

पञ्चक्षितीः ; पञ्चक्षितीनाम् –I.7.9; 176.3; V.35.2; VI.46.7; VII.75.4; 79.1.

---

*चर्षणीनाम् मनुष्याणाम्, men or people, –*Sāyaṇa* on I.7.9
क्षितीनाम् निवासार्हाणाम् वर्णानाम्, those who have a right or claim to stay in abodes or houses –*Sāyaṇa* on I.7.9;
पञ्चक्षितीनाम् । क्षियन्ति निवसन्ति गच्छन्ति वा क्षितयः देवा मनुष्याः, पितरः, पशवः, पक्षिणश्चेति पञ्चजनाः।

Again, चत्वारो वर्णाः निषादपञ्चमाः पञ्चजना इत्यन्ये –*Sāyaṇa* on I.171.3.

पञ्चजनाः —I.89.10; III.59.8; VI.11.4; 51.11; VIII.32.22; IX.92.3; X.45.6.

पञ्चकृष्टयः, पञ्चकृष्टिषु —II.2.10; IV.38.10; X.60.4; 119.6; 178.3.

पञ्चचर्षणीः —V.86.2; VII.15.2; IX.101.9.

पञ्चमानुषौ —VIII.9.2

The divisicn into five has been variously described. At one place, according to Sāyaṇa, the five classes of beings are *devāḥ*, (gods or enlightened persons), *manuṣyāḥ*, common people; *pitaraḥ* or elders, manes; *paśavaḥ*, cattle, and *pakṣiṇaḥ*, birds with wings (*Sāyaṇa* on I.176.3). He at the same places gives an alternative classification : people of the four varṇas, Brāhmaṇa, Kṣattriya, Vaiśya and Śūdra, and the fifth one is *Niṣāda*.

At another place (I.89.10), the five classes of people, *pañcajanāḥ*, have been enumerated as alternatively : of *gandharvas, pitṛs, devas, asuras* and *rakṣas*, गन्धर्वाः पितरो देवा असुरा रक्षांसि; persons, who indulge in luxury, and are specialists of fine arts and asthetics are *gandharvas*; the elders of the society by age, rank or experience are *pitṛs*; the enlightened persons, learned and wise, are *devas*; evil persons not abiding to the Vedic discipline are *asuras*; and persons indulging in crimes and violence are *rakṣas,* or demons.

The word *kṛṣṭī* is the same as *cultured.* The word *pañca-kṛṣṭiṣu* has also been translated as *pañcaṣu janeṣu* (II.2.10); *niṣāda* is the fifth, and people of four varṇas constitute the four, and hence the cultured community is classified under five heads.

Who are these nisādas? We have the word occurring only at one place in the Yajurveda (XVI.27) —निषादेभ्यः—

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो
नमः कुलालेभ्यः कर्म्मारेभ्यश्च वो नमो
नमो निषादेभ्यः पुञ्जिष्ठेभ्य श्च वो नमो
नमः श्वनिभ्यो मृगयुभ्यश्च वो नमः ॥

(Yv. XVI.27)

According to Uvaṭa, niṣāda denotes a fisherman (निषादा

मात्तिका:); according to Mahīdhara, niṣādas are hilly-tribes, flesh-eaters of Bhilla community, निषादा गिरिचरा मांसाशिनो भिल्ला: । According to Dayānanda, the people who belong to hills or forests are *niṣādas :* (निषादेभ्य: वनपर्वतादिषु तिष्ठन्ति तेभ्य:). In other words, *niṣāda* is that group of human society, which is away from the city life of cultured people, the unscheduled tribal class of hilly tracts and wild culture. This class has not been bestowed with the civic rights. In modern terminology, they have no voting in the social management, and ordinarily they are not governed by the usual social laws.

The classification into the four categories of *varṇa* only comes after the age of maturity. A child, a boy or girl under discipline of education, and yet not graduated, a person who has left the house-hold life, a *vānaprasthin* (a forest dweller) or a *sannyāsin,* the one who has renounced the privileges of a social life – all these constitute the fifth class of mankind.

It is interesting to note that the word niṣāda, निषाद, occurs only once in the Yajurveda, and no where else in the Ṛgveda or the Atharvaveda.

Social Vocations and Employments

The Yajurveda is known for its lexicon character. The sixteenth Book of this Veda, according to the traditionalists consists of Śatarudrīya, शतरुद्रीय, a litany accompanying 425 oblations, addressed to the hundred *rudras.* This Book, the Rudrādhyāyī refers to a large number of professions in an indirect manner. We have another Thirtieth Book, commonly treating of the *Puruṣa-medha,* (so often translated as a book of human sacrifice) is in fact a book of human professions in a cultured and highly developed society. This is a sacrifice or a ceremony, traditionally performed by a Brāhmaṇa or a Rājanya to show respect to people of all types of trades and occupations. The horse-sacrifice is a national Zoo-fair, or Animal Fair (wild and cattle life), and similarly the Puruṣāmedha is a National Fair of people of all vocations. The reader is requested to go through all the lines of this Book and find out for himself the vocations envisaged by the Saṁhitā in a well-developed society.

5. Priesthood, royalty, business class, labour class, a robber, homicide (debarred from fire-ritual), eunuch, harlot, māgadha.

6. Charioteer, street singer, court officer, joker, woman-lover, chariot-maker, carpenter.

7. Potter, blacksmith, jeweller, gardener, arrow-maker, bow-maker, bow-string-maker, rope-maker, hunter, dog-leader.

8. Fisherman, boatsman, snake-charmer, juggler, gambler, bamboo-splitter, woman working with thorns.

10. Physician, astronomer, cross-examiner, judge.

11. Elephant-keeper, house-keeper, cow-herd, shepherd, goat-herd, farmer, wine-maker.

12. Wood-fetcher, fire-kindler, sprinkler of water, meal-server, artist, distributer, worker-woman, female-dyer.

14. Iron-smelter, impurity-remover (remover of stains), welder.

15. Hide-dresser, currier.

16. Fisher, fish-seller, boatsman, barrage-maker, hunter, rock-blaster.

17. Scavenger, goldsmith, merchant with weighing balance.

18. Gambler, fault-finder, referee, umpire, judge, slaughterer.

19. Drummer, lute-player, bugler, conch-blower, forest-ranger, fire-guard.

20. Village-headman, lute-player, drum-player, flutist, cymbal musician.

21. Disposer of dead bodies.

From a long list, we have given here only a few important vocations.

Concept of State or Rāṣṭra

What we call today a nation, a state, motherland, fatherland or country may be visualized in the connotation of a small term *Rāṣṭra,* the head of which was known under different names such as Indra, Rājan, Samrāṭ etc. The word *Rāṣṭra* occurs at several places in the Ṛgveda :

राष्ट्र, राष्ट्रम् —rāṣṭram, IV.42.1; VII.84.2; X.109.3; 124.4; 173.1; ?; 5.
राष्ट्रस्य —rāṣṭrasya, X.124.5
राष्ट्रानाम् —rāṣṭrānām, VII.34.11
राष्ट्राय —rāṣṭrāya, X.174.1
राष्ट्री —rāṣṭrī, VI.4.5; VIII.100.10; X.125.3

In the Yajurveda, we have the following occurrences of this word :

राष्ट्रदा —rāṣṭradā, X.2; 3; 4
राष्ट्रम् —rāṣṭram, X.2; 3.4; XII.11; XX.8
राष्ट्रे —rāṣṭre, IX.23, XX.10; XXII.22

According to Sāyaṇa, the word rāṣṭrī, राष्ट्री, means king or lord, since rāṣṭra is kingdom (राष्ट्री ईश्वरनामैतत् —Ṛv.VI.4.5; राष्ट्री राजनशीला —VIII.100.10). Rāṣṭra is rājya or kingdom (राष्ट्र राज्यम् —Ṛv. VII.84.2 —युवो राष्ट्र बृहदिन्वति, may you both, Mitra and Varuṇa, give joy to the kingdom of heaven, celestial region, with rains). Varuṇa is so often addressed as *rājan* or king of all kingdoms (राजा राष्ट्रानाम् —Ṛv.VII.34.11).

There is a reference to the maintenance of secrecy of the state from the enemy —राष्ट्र गुपितं क्षत्रियस्य —Ṛv. X.109.3. At

one place, Sāyaṇa translates *rāṣṭram* as kingship or state as well as the place of *yajña,* the ground or land of sacrifice (राष्ट्रं राज्यं यज्ञभूमिम् –X.124.4).

In Book X of the Yajurveda, we have two passages (2 and 3) with the repetition of the formula : राष्ट्रदा राष्ट्रं मे देहि, राष्ट्रदा राष्ट्रं अमुष्मै देहि (2) and राष्ट्रदा राष्ट्रं मे दत्त, राष्ट्रदा राष्ट्रममुष्मै दत्त (3) (Bestower of kingdom, bestow kingdom on this sacrificer so and so (2) Bestow the kingdom on me; bestowers of kingdom, bestow kingdom on this sacrificer so and so. (3).

There is a prayer or pious wish : विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् (may all the subjects like you; may your kingship never fall –Yv.XII.11).

One of the most powerful and forceful invocation is : वयं राष्ट्रे जागृयाम पुरोहिताः (Yv. IX.23).

(Stationed in the forefront, may we always be active and alert for our nation).

We shall end this note with an inspiring National Anthem from the Yajuḥ Saṁhitā :

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे
राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां
दोग्ध्री धेनुर्वोढानड्वानाशुः सप्तिः पुरन्धिर्योषा
जिष्णू रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो
जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो
नऽओषधयः पच्यन्तां योग-क्षेमो नः कल्पताम् ॥

(Yv. XXII.22).

O Supreme Lord! May there be born in this *rāṣṭra* (the State) the learned intellectuals, illustrious for their sacred knowledge; may there be born the *rājanya* or the men of defence, heroic skilled archers, with piercing shafts, mighty warriors; the cows giving abundant milk; the ox good at carrying; the swift courser; the industrious ladies; may this householder be blessed with a son ever victorious, driving in the forefront, impressive in assemblies, and youthful; may we have timely rains according to our needs and desires; may our fruit-bearing plants ripen; may acquisition (*yoga*) and preservation (*kṣema*) of property be secured to us.

Different types of Sovereignties. There are certain

terms in the Yajuḥ formulae which need elucidation.

राज्यसि प्राची दिग्, विराडसि दक्षिणा दिक्,
सम्राडसि प्रतीची दिक्, स्वराडस्युदीची दिग्,
अधिपत्न्यसि बृहती दिक् —Yv. XIV.13.

You are the *Rājñī* (queen) of the eastern region.
You are the *Virāṭ*(glorious sovereign) of the southern region.
You are the *Samrāṭ*(empress) of the western region.
You are the *Svarāṭ*(autocrat) of the northern region.
You are the *Adhipatnī* (paramount queen) of the upward region.

The same terms again appear in Book XV of the Yajurveda (verse 10 – Rājñī; 11 – Virāṭ, 12 – Samrāṭ, 13 – Svarāṭ, 14–Adhipatnī). Rājñī and adhipatnī are the feminine terms, whilst virāṭ, samrāṭ, and svarāṭ, are non-feminine (Iṣṭakās or bricks have been given these royal names).

Mahīdhara has explained these five terms as :

राज्ञी	राजमाता	पूर्वा दिक्	गायत्री रूप
विराट्	विविधं राजमाना	दक्षिणा दिक्	त्रिष्टुप्-रूप
सम्राट्	सम्यग् राजमाना	प्रतीची दिक्	जगती-रूप
स्वराट्	परनिरपेक्षं स्वयमेव राजमाना	उदीची दिक्	अनुष्टुप्-रूप
अधिपत्नी	अधिकं पाति,	ऊर्ध्वा दिक्	पंक्ति-रूप

(Mahīdhara refers to the Satapatha Brāhmaṇa, VIII.3.1.14, for these details.
(छन्दांꣳसि वै दिशः VIII.3.1.13).

The Yajurveda and the Upaniṣads

The Yajurveda is known to be associated with two basic Upaniṣads, the *Īśa* and the Bṛhadāraṇyaka of Maharṣi Yājñavalkya. The Īśa is mainly the reproduction of the Fourtieth Chapter of the Yajurveda with slight variations at the close. The Bṛhadāraṇyaka constitutes in major the last part of the Satapatha Brāhmaṇa.

The Yajurveda Saṁhitā has seventeen verses in Book XL, whereas the Īśa Upainṣad has 18 verses, the extra verse being

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि
यो ऽ सावसौ पुरुष: सोऽ हमस्मि ।(Īśa. 16)

This verse may be compared with the last verse of the Yajurveda:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
योऽ सावादित्ये पुरुष: सोऽ सावहम् "ओ३म् खं ब्रह्म" ॥

The philosophy of the upaniṣads is based on the philosophy of the Veda; philosophy is simple, clear and dynamic. The basic principles may be outlined under several phases as given below:

(i) God, the Infinite Eternity, the unchangeable, immutable and the First Cause of the universe is one and the entire universe, living and non-living, moving and stationary, throbs with the activity of our Lord. God is Supreme Artist, and the Creation a manifestation of His Art. (1)

(ii) The Infinite Supreme Existence may be described as one that moves, and yet that moves not, far and yet so near, within all, and yet extending to infinity outside all. (5)

(iii) He attains the bodiless, uninjurable, sinewless, pure and sinless bright one. He the Supreme self, far-sighted, wise, surpassing all, and self-existent, creates the objects in all propriety for all times to come. (8)

(iv) In the world, we have the destructive impulse *(asambhūti)*, and constructive impulse (*sambhūti*); one cannot be ignored in favour of the

other. Both have to be taken care of to get across death and to gain immortality. (9-10)

(v) Our human system (man as an organism), and hence our entire life is a continuum between the physical or worldly aspect and the spirit at the other end. Neither spirit can be rejected nor the flesh. Those who carry worldly (*avidyā*) and spiritual existences, (*vidyā*) and the knowledge thereof can face death with peace and attain immortality.

Vidyā is knowledge, and avidyā is non-knowledge, i.e. karma.Knowing and doing are the two phases of our purposeful life to be taken good care of simultaneously. (12-14)

(vi) Life is dynamic and so is the creation. A change means purposefully well-planned systematized change; it is by no means unreal, myth or a dream. And hence one should desire to live for a hundred years, i.e. a full human span of life, always actively engaged. Only inactive idlers cling to life, and hence they suffer through a cycle of births and deaths. (2)

(vii) The face of the ultimate reality is hidden by a golden cover, attractive and deluding. This cover has to be removed to realize what the reality is. Behind the sun, and within the sun, the most effulgent, is the existence of the Cosmic Supreme, the Divine Self. (17)

The *Bṛhadāraṇyaka Upaniṣad* is the rich annotation on the Īśa Upaniṣad or the Fortieth Chapter of the Yajuḥ Saṁhitā. This being the last chapter of this Veda, it has come to be known as the Vedānta. The entire philosophy of the Vedānta is an exposition of the Vedic ideas involved in these seventeen verses.

There is an echo of the Īṣa Upanisad or the Fortieth Chapter of the Yajuḥ Saṁhitā in the Bṛadāraṇ*yaka Upaniṣad*

(Br̥. Up.) : (i) In Br̥. Up. IV.4.10; 11, we have :

1. अन्धः तमः प्रविशन्ति येऽविद्यामुपासते ।
   ततो भूय इव ते तमो य उ विद्यायां रताः ॥ (10)

2. अनन्दा नाम ते लोका अन्धेन तमसाऽऽवृताः ।
   तां स्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥
   Br̥. Up. (11)

In Br̥. Up. V.15, we have

3.(a) हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्
   तत्त्वंपूषन्नपावृणु सत्यधर्माय दृष्टये ।

(b) पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
   तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ ॥
   पुरुषः सोऽहमस्मि ॥

(c) वायुरनिलममृतमथेदं भस्मान्तं शरीरम् । ओं क्रतो स्मर
   कृतं स्मर क्रतो स्मर कृतं स्मर ॥

(d) अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
   युयोध्य स्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥

We are giving the English translation of these passages, as rendered by Robert Ernest Hume (1931; reprinted 1968).

1. Into blind darkness enter they
   That worship ignorance;
   Into darkness greater than that, as it were, they
   That delight in knowledge (Br̥. Up. IV.4.10.; Yv. XL. 12).

2. Joyless are those worlds called,
   Covered with blind darkness,
   To them after death go those
   People that have not knowledge, that are
   not-awakened. (Br̥. Up. IV.4.11; Yv. XL.3).

3(a) With a golden vessel
   The Real's face is covered o'er

(That do thou, O Pūṣan,uncover
For one whose law is the Real to see).
(Bṛ. Up.V. 15; Yv. XL. 16).

(b) O Nourisher (Pūṣan), the sole seer, O controller (Yama), O Sun, offspring of Prajāpati, spread forth thy rays; gather thy brilliance. What is thy fairest form—that of thee I see).
He who is yonder, yonder person (puruṣa) –
I myself am He! (Br. Up. V.15; Yv. XL. 17)

(c) My breath to the immortal wind (*anilam amṛtam*)! The body then ends in ashes. *Om*!
O Puruṣa with purpose (*Kratu*), remember! The deed (*Kṛtam*) remember!
O Puruṣa, remember! The deed remember!
(Br. Up.V.15; Yv. XL.15)

(d) O Agni, by a goodly path to prosperity (*rayi)* lead us,
Thou, god, who knowest all the ways!
Keep far from us the crooked-going sin (*enas*)!
Most ample expression of adoration
to thee would we render.
(Br. Up. V.15; Yv.XL.16)

Fearlessness, Peace and Happiness

The essence of the Vedic culture is the attainment of personal and social peace for the entire community. Peace does not come to a coward, a person terror-stricken. One who has not subdued fear and who has not enjoyed fearlessness would surrender to evils, malpractices, untruthfulness, and timidity.

There are certain terms which have a special connotation in the Vedic literature! Śam, Śānti, Śamyuḥ Svasti, Bhadra, Śiva, Maya (शम्, शान्ति, शंयुः, स्वस्ति, भद्र, शिव, मय); a theist craves for them, and invokes God, Natures' bounties, and everything that is friendly and kind to him for the attainment of peace, happiness, prosperity, affluence, and physical and moral sustenance. The Yajurveda has numerous verses in

common with the Ṛk verses in respect to *śam* and *svasti,* and yet there are certain passages unique of the Yajurveda and of universal popularity. One such verse is the following :

द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः
शान्तिरोषधयः शान्तिः वनस्पतयः शान्तिर्विश्वेदेवाः
शान्तिर्ब्रह्म शान्तिः सर्वꣳशान्तिः शान्तिरेव शान्तिः
सा मा शान्तिरेधि ॥ (Yv. XXXVI.17

May the sky be peaceful; may the midspace be peaceful; may the earth by peaceful; may the waters be peaceful; may the annual plants be peaceful; may the forest trees be peaceful; may the bounties of Nature be peaceful; may the knowledge be peaceful; may all the things be peaceful; may there be peace and peace only; may such a peace come to me.

The peace that we invoke for is not the peace of the dead – not the static peace. The *dyau* (the celestial region) is full of activity, and so are the other regions. We also crave for dynamic peace of ever-new activity–the peace and music of a flowing rivulet, covering over the distant past and looking for a distant future.

We have a few beautiful passages in the Yajurveda following the above *Śānti-mantra* :

दृते दृꣳ ह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे ।
(Yv. XXXVI.18

O Lord, make me firm in times of distress. May all the beings look at me with a friendly eye. May I see all the beings with a friendly eye. Thus may we all be looked at with the friendly eye.

दृते दृꣳह मा ज्योक् ते संदृशि
जीव्यासम् । ज्योक्ते संदृशि
जीव्यासम् । (Yv. XXXVI. 19)

O powerful Lord, may you steady me in the calamities.

May I live long beholding you; may I live long beholding you.

यतोयतः समीहसे ततो नोऽअभयं कुरु ।
शन्नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥

(Yv. XXXVI.22

From whatever quarter, you strive to lead us, may you provide us safety thence; may you grant happiness to our progeny and safety to our cattle.

In the midst of the people friendly to us, there may be vicious people who hate us; the Saṁhitā is very much clear as regards our attitude towards them.

सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै
सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥ (XXXVI.23

May waters and herbs be friendly to us, and unfriendly to him who hates us and whom we do hate.

But why should we hate anybody, or anybody hate us? There is always a tussel between evil tendencies and the godly ones. One who is the worshipper of evil ones, who sides with untruth, one who is violent and aggressive, only him we shall hate, in response to the hatred he shows. Only such persons are despised; they hate us, the virtuous ones, and the virtuous ones keep away from them.

Valour, Courage and Heroism

While one covets for peace, it should not be the peace of cowards and timids. The Vedic philosophy is the philosophy of incessant *karma,* for dynamism. Every noble act is *yajña;* sometimes done with the expectation of worldly desires or personal awards (*kāmya karma*), and more so for the public good (*niṣkāma*). The latter does not bind the doer with the fruit of his actions; by and by it leads him to emancipation. This type of life is the life of detachment. A detached doer does not cling to his actions, nor the actions cling to him ever. He does not worry when he fails; the failures lead him to more planned detached actions. Of such a person, the moti-

vation is sincere selfless work, and not its fruit. In him, there is no greed, no temptation, no allurement. Such a person enjoys also, but this enjoyment has a different spectrum, which is all humility – no arrogance and no pride.

Only a detached person can be brave, strong and of superb virility. He has *tejas* (lustre), *vīrya* (manly vigour), *bala* (strength); *ojas* (strength), *manyu* (wrath, pride or passion) and *sahas* (compassion and conquering might). (See Yv. XIX.9)

Only a brave person can defend righteousness, property, family, land and the state. The society needs valiant fighters. In the words of the Vedic verses, we invoke our Lord to give us heroic youths, worthy of the great traditions of the society (*tokma* and *tanaya*), a progeny that lives to our highest ideals. We have an invocation:

भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याꣳसुवीरो वीरैः सुपोषः पोषैः ।
नर्य प्रजां मे पाहि शꣳस्य पशून् मे पाह्यथर्य पितुं मे पाहि ॥

(Yv. III.37.

O being, becoming and bliss, may I be a good progenitor with children; may I be a good father with sons; may I be opulent with riches. O frindly to men, protect my progeny. O praiseworthy, protect my cattle; O unperturbable, protect my food.

Truth, Virtue, Discipline, Austerity and Dedication

A householder or Yajamāna is expected to take a solemn pledge (*vrata* or vow) at the time of his undertaking any new project of public good (a *yajña*). The words of this pledge are:

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात् सत्यमुपैमि ॥ (Yv. I.5).

O adorable Lord, uphold r of vows, I have determined to observe a vow. May I be able to accomplish it with success: "Renouncing *falsehood,* I hereby embrace *truth*".

A person dedicated to the Vedic culture lives for truth

(*satya*). He accepts it for his life; and it is imperative to him to discard untruth. After having lived successfully to the ideals of truthfulness in the closing ritual, he further declares with humility that he has lived to the ideals of truthfulness, and to his best ability, he has been successful in discarding untruth.

अग्ने व्रतपते व्रतमचारिषं तदशकं तन्मेऽराधीदमहं
यऽएवाऽस्मि सोऽस्मि ॥ (Yv. II.28).

O adorable Lord, upholder of vows, I have observed the vow. I am able to observe it with success. Whatever I am, I am.

The Supreme Lord is our progenitor and is known as Prajāpati; He alone is the giver of Eternal Law (*ṛta*), and the great human values known as *satya*. The pair of *ṛta* and *satya* is so often invoked in the Vedic literature. What is not *ṛta* is known as *anṛta*, a term which has become synonymous with falsehood and untruth. The Nighaṇṭu of Yāska has given us several synonyms of truth.

बट् । श्रत् । सत्रा । अद्धा । इत्था । ऋतमिति
षट् सत्यनामानि । —*Nigh.* III.10.

Baṭ, Śrat, Satrā, Addhā, Itthā, and Ṛta are the six synonyms of *satya* (truth) in the Vedic literature. The word Śraddhā, श्रद्धा, is so called on account of being based on *Srad* (truth) श्रद्धा श्रद्धानात् —Nir.IX.30), and Yāska quotes a verse from the Ṛgveda :

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥ (Ṛv. X.15.1)

Through *śraddhā*, faith, is fire well kindled; through faith is oblation well offered. With our speech we announce faith to be at head of *bhaga* (fortune, prosperity or success).

The Yajurveda Saṁhitā speaks in an equally forceful form the relation between truth and faith. The adoption of truth for all concerns of life is śraddhā. Śraddhā, in other words, is an applied truth.

दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः ।
अश्रद्धामनृतेऽदधाच्छ्रद्धाꣳसत्ये प्रजापतिः ॥ —Yv. XIX.77.

Viewing both forms, Prajāpati gave truth and falsehood different shapes. Prajāpati assigned the lack of faith to falsehood, and faith to truth. (*Griffith*)

A blind faith or a superstition or credulity which is not based on truth is not "faith" or *śraddhā* at all.

Besides *satya* (truth) and *śraddhā* (faith for adopting truth), three noble qualities are associated with it; *vrata, dīkṣā* and *dakṣiṇā*). *Vrata* is a vow or pledge undertaken to seek truth and to adopt it. *Dīkṣā* is a name of consecration; it is the discipline which urges a disciple to sit at the feet of a teacher or preceptor to get acquainted with the intricacies of the truth which he seeks to explore. The last is *dakṣiṇā* which in rituals is merely a priestly guerdon (some coins, gold, silver, food, and gifts of cows offered at the concluding ceremony). *Dakṣiṇā* is merely a sincere expression of thankfulness on behalf of the disciple to his preceptor. *Dakṣiṇā* is a debt to be paid to the teacher for the enlightenment one has received from him. This debt is paid up only when the disciple passes his knowledge to his pupils in succession, or to the society in general. We have the following verse in this connection :

व्रतेन दीक्षामाप्नोति दीक्षयाप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ॥ —Yv. XIX.30.

He gains by vrata (vow) *dīkṣā* or consecration; by consecration he gains *dakṣiṇā*, the priestly guerdon; he gains by guerdon *śraddhā* or faith, and by *śraddhā* comes *satya* or the knowledge of truth.

Vrata leads by stages to *satya* (enlightenment); and the *satya* once attained leads to higher and stiffer *vratas* for higher truths, and throughout our cycles of life, the process continues on. Persuance of truth lies on an endless journey; and the determined efforts made for it is *tapas* or austerity, harsh disciplines, single-mindedness at the cost of momentary pleasures. *Tapas* is a deliberate rejection of pleasures and rewards of today for the attainment of a better tomorrow.

Just as we have terms like *vratapati* from *vrata,* we have

also the term *dīkṣāpati* from *dīkṣā* and *tapaspati* from *tapas* :

> अग्ने व्रतपास्त्वे व्रतपा या तव तनूरियꣳ सा मयि या मम
> तनूरेषा सा त्वयि सह नौ व्रतपते व्रतान्यनु मे दीक्षां
> दीक्षापतिर्मन्यतामनु तपस्तपस्पतिः । —Yv. V.6—See also V.40.

O Fire-divine, you are the protector of vows. Let your this form, which protects the vows, become mine, and let my this form, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of Consecrations approve of my consecration, and the Lord of Austerities approve my austerity.

Our adorable Lord (on the mundane plane the fire-divine) is the *vratapati, dīkṣāpati* and *tapaspati* simultaneously.

Traditionally, the concept of *brahmacarya* (celibacy) is one of the great virtues of life. Maharṣi Patañjali has given it a place in his five *yamas (satya, ahiṁsā, asteya, brahamacarya* and *aparigraha*) or the public disciplines. *Dama* and *indriya-nigraha* (self-control, control over sense-organs) are other facets of the same. We have always invoked our Lord for *vīrya, tejas* and *ojas.* But it is strange to find that the word "*brahmacarya*" does not occur in the Ṛgveda and the Yajurveda (also the Sāmaveda), though we find the word *brahamcārin* (which means the person who studies the *Veda (Brahma* = the Veda or the divine knowledge) occurring only once in the Ṛgveda (X.109.5) : ब्रह्मचारी चरति वेविषत् ।

We have a beautiful hymn on the *brahmcarya* in the Atharvaveda (XI.5).

A householder is expected to produce and earn wealth, but he should not be miser. One who liberally and generously gives food and money to that section of the society which is poor and needy, is highly praised. Those who have wealth, but are miser and non-liberal (अरातयः) are regarded as infidels and non-believers and are looked down upon with contempt. The word *arāti* also means an enemy.

Mind and its Behaviours

The entire human body complex is divided into five sub-bodies: (a) the *annamaya*; i.e. the one made of food that

we take; (b) the *prāṇamaya* or the vital complex; (c) the psychic or mental complex or the *manomaya*; (d) the *vijñānamaya* – knowledge-sheath and (e) the *ānandamaya*, the sheath of bliss. In the Yajurveda, they have been compared with (a) *pṛthivī* (*anna*), earth, (b) *antarikṣa* (prāṇa), (c) the *dyau* (*manomaya*), (d) the celestial region or the *svar*—region; and (e) the region of bliss (*anandamaya*). (Yv. XVII.67; पृथिव्याहमुदन्तरिक्षमारुहम्). The thirty-fourth Book of the Yajuḥ Saṁhitā starts with six beautiful texts (शिवसंकल्प सूक्त) in connection with our mental behaviour. We shall give them here with their translations.

1. यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥

The mind which of a person awake, endowed with divine virtues moves far and high; that of a person asleep moves in the same way; reaching far and wide and the sole enlightener of all the lights – may that mind of mine be always guided by the best of intentions.

2. येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु॥

Whereby the wise and talented ones perform their duties in assemblies and the active ones at sacrifices; which is the foremost motivating spirit embedded within all the creatures—may that mind of mine be always guided by the best of intentions.

3. यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान्नऽ ऋते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥

The mind which is the knowledge Supreme, the awakening as well as the resolution, and which is immortal light embedded within all the creatures; without which no action whatsoever is performed – may that mind of mine be always guided by the best of intentions.

4. येनेदं भूतं भुवनं भविष्यत्परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥

Wherewith the immortal one, all this that ever existed, that at present exists and that will ever exist in future, is comprehended; wherewith the sacrifice with seven priests is spread – may that mind of mine be always guided by the best of intentions.

5. यस्मिन्नृचः सामयजूꣳषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिंश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥

Wherein the Ṛks (praise verses), the Sāmans (lyrics) and the Yajuḥs (sacrificial formulas) are placed like spokes in the nave of a wheel; wherein like a warp the thought of all the creatures is woven–may that mind of mine be always guided by the best of intentions.

6. सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिनऽइव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥

Which like a skilful charioteer his speedy horses, leads and controls men as if holding them by the reins; which is well-placed within the heart; which is free from decay, and the speediest of all–may that mind of mine be always guided by the best of intentions.

Numerals in the Yajurveda

Numerals are as divine and hence most natural as the letters of an alphabet. The vocal organ of a man consists of a complex starting from throat and ending on lips and hence human speech starts from *a* (अ) and ends in *m* (म्) – letters consisting of gutturals, palatals, dentals, linguals, and labials (vowels and consonants). A palm has *five* figers (this has given us a popular *pañcaka*, पञ्चक five elements, five sense-organs, five *prāṇas,* five *yamas,* etc.); total fingers are ten (and hence the popular *daśakas* – groups of ten; ten cardinal points, deci and decimal systems of calculation, leading to the discovery and significance of zero, *kha,* or ख, *śūnya,* (शून्य); and by the groups of two (द्विक), of three (त्रिक), of four (चतुष्क), of six (षट्क), of seven (सप्तक), group of eight (अष्टक) etc. The Yajurveda Saṁhitā, in human history of literature, has been the first and foremost to represent these groups by certain names, also known sometimes as *devatās.* (Yv. IX. 31-34).

Numeral	Devatā	Numeral	Devatā
1	Agni	7	Marut
2	Aśvins	8	Bṛhaspati
3	Viṣṇu	9	Mitra
4	Soma	10	Varuṇa
5	Pūṣan	11	Indra
6	Savitṛ	12	Viśvedevas

On the basis of numericals, other analogies also emerged out:

Two	–	bipeds, like men,
Three	–	*triloka* (three regions – earth, midspace and heaven),
Four	–	*Catuṣpāda,* cattle (four-footed).
Five	–	five regions, five seasons.
Six	–	Six seasons (*vasanta, grīṣma, varṣā, śarad, hemanta* and *śiśira*).
Seven	–	Seven cattle (ox, horse, sheep, goat, mule, ass and man) *sapta-gramyapaśus.*
Eight	–	Gāyatrī metre with eight syllables.
Nine	–	Trivṛta Stoma.
Ten	–	Virāj.
Eleven	–	Triṣṭup metre with eleven syllables.
Twelve	–	Jagatī with twelve syllables

Similarly, in the next verse of the Yajurveda are ennumerated the metres of 13, 14, 15, 16 and 17 syllables, associated with the corresponding *stomas* (thirteen-fold stoma to seventeen-fold stoma).

The most astonishing verse of the Yajurveda is the one associated with the name of a seer Medhātithi. It deals with brick-laying (a conceptual term dramatized in brick-laying of five altars). In this context, we have an enumeration from one (*eka*) to *parārdha,* English billion, 10^{12} (American trillion).

इमा मे अग्न इष्टका धेनवः सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्चैता मे अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिंल्लोके ।। (Yv. XVII.2).

एक, eka, $1 = 10^0$, one
दश, daśa, $10 = 10^1$, ten
शत, śata, 10^2, hundred
सहस्र, sahasra, 10^3, thousand
अयुत, ayuta, 10^4, (ten thousand)
नियुत, niyuta, 10^5, (hundred thousand)
प्रयुत, prayuta, 10^6 (million)
अर्बुद, arbuda, 10^7, (ten-million)
न्यर्बुद, nyarbuda, 10^8, (hundred-million)
समुद्र, samudra, 10^9, (billion)
मध्य, madhya, 10^{10}, (ten-billion)
अन्त्य, antya, 10^{11}, (hundred-billion)
परार्ध, parārdha, 10^{12}, (trillion)

The Yajurveda enumerates odd and even numbers also. For odd numerals (1-33), see Yv. XIV. 28-31, and XVIII.24 :

एक, तिस्र, पञ्च, सप्त, नव, एकादश, त्रयोदश, पञ्चदश, सप्तदश, नवदश,
एकवि ँ्श त्रयोवि ँ्श, प ँ्वि ँ्श, सप्तवि ँ्श, नववि ँ्श, एकत्रि ँ्श, त्रयस्त्रि ँ्श।

It may be noted with interest, that the Vedic text uses the term (*navadaśa*) for nineteen, rather than एकोऽनविंश (*eko-navimśa,* one less twenty), and similarly for twenty-nine, it uses the term navavimśa), and not the modern term एकोनत्रि ँ्श (*ekona-trimśa*, or one less thirty). For the term, ekonavimśati for nineteen, see Atharvaveda XIX.23.16).

For a multiplication table of 4, i.e., 4, 8, 12, 16, 20, 24, 28, 32, 36, 40, 44, 48 we have :

चतस्रश्च मे ऽष्टौ च मेऽष्टौ च मे द्वादश च मे......
चत्वारि ँ्शच्च मे चतुश्चत्वारि ँ्शच्च मे ँ्ष्टा चत्वारि ँ्शच्च मे
यज्ञेन कल्पताम् : (Yv. XVIII.25).

In fact, the entire Chapter XVIII of the Yajurveda is rich in terminology: an earliest example of lexicon. A few terms may be illustrated here :

(a) *Pṛthivī, antarikṣa, dyau* – three regions of space; *Samāḥ* (year), *nakṣatra* (constellation), *dik* (directions of

space) –XVIII.18.

(b) A list of sacrificial implements, Soma cups, three sets of oblations called *grahas* (XVIII. 19-21)

उपांशु, अन्तर्याम, ऐन्द्रवायव,
मैत्रावरुण, आश्विन, प्रतिप्रस्थान,
शुक्र, मन्थी, आग्रयण, वैश्वदेव, ध्रुव,
वैश्वानर, ऐन्द्राग्न, मरुत्वतीय,......
स्रुच्, चमस, वायव्य, द्रोणकलश,
ग्रावा अधिषवण, वेदि, बर्हि, etc.

(c) *Tryavi* and *tryavī* (eighteen months steer and heifer); *dityavāṭ* and *dityauhī* (two year bull and cow); *pañcāvi* and *pañcāvī* (thirty months bull and cow), *trivatsa* (three year old), *turyavāṭ* and *turyauhī* (four year old bull and cow), (XVIII.26); *ṣaṣṭhvāt* and *ṣaṣṭhauhī* (six year old bull and cow), bull and barren cow (*ukṣā*, *vaśā*); young bull and calf and slipping cow (*ṛṣabha* and *vehaṭ*); ox and milch cow (*anaḍvā*n and *dhenu*). (XVIII.27).

(d) A list of grains and cereals –*vrīhi* (rice), *yava* (barley), *maṣā* (beans), *tila* (sesamum), *mudga* (kidney beans), *khalva* (vitches), *priyaṅgu* (millet), *aṇu* (Panicum Milliaceum), *śyāmāka, nīvāra* (wild rice), *godhūma* (wheat), *masūra* (lentil). (XVIII.12).

(e) A list of minerals and metals–Stone, clay, hilly gravel, mountain-rocks, pebbles, trees, gold (*hiraṇya*), bronze (*ayas*), copper (*śyāma*), iron (*loha*), lead (*sīsa*) and tin (*trapu*). (XVIII.13)

Divisions of Time – Years, months and days

The usual term for a year in the Vedic literature is *samvatsara*. We have a very singular passage in the Yajurveda describing units of time in relation to earth going round the sun, and moon going round our earth :

सम्वत्सरोऽसि, परिवत्सरोऽसि, इदावत्सरोऽसि, इद्वत्सरोऽसि, वत्सरोऽसि
उषसस्ते कल्पन्ताम् । अहोरात्रास्ते कल्पन्ताम् । अर्धमासास्ते कल्पन्ताम् ।
मासास्ते कल्पन्ताम् ऋतवस्ते कल्पन्ताम् ।
संवत्सरस्ते कल्पताम् । (Yv. XXVII.45).

In the five year cycle, the first year is known as *samvatsara,* the second year *parivatsara,* the third year *idāvatsara*, the fourth year *idvatsara,* and the fifth year *vatsara.* (In the later astronomical calculations the cycle of five-years was reckoned as a cycle of four years only, and the each year was known consecutively as *kṛtayuga, tretā, dvāpara,* and *kali* (कृतयुग, त्रेता, द्वापर, कलियुग). In fact, in the vedic age, a *yuga* is a cycle of four years, a caturyugī = 4 × 365 1/4 = 1461 days. As a modified version of the Yajurveda text, we have a mention of a four-year cycle also. Samvatsara, parivatsara, idāvatsara, and anuvatsara, associated with Agni, Āditya, Candramas and Vāyu. Yuga is definitely a cycle of five years as in the Kauṭilīya Artha Śastra (II.20) : पञ्चसम्वत्सरो युगमिति (a yuga consists of five years). Also "पञ्चसंवत्सरमयं युगाध्यक्षं प्रजापतिम्"; also युगं भवेद् वत्सरपञ्चकेन (ज्योतिःशास्त्र)।

We have an interesting passage in the Aitareya Brāhmana, clarifying the concept of a *yuga* :

कलिश्शयानो भवति, संजिहानस्तु द्वापरः ।
उत्तिष्ठन् त्रेता भवति कृतं सम्पद्यते चरन् ।
चरैवेति चरैवेति । (Ait. Br. VII.15).

The year *kali* is lying down; *dvāpara* is leaving (the bed); standing erect is *tretā*, and *kṛta* happens to walk here and there.

The word *vatsa* means "calf" from which the term *vatsara* is derived for a year. There is a reference to this infant, the calf (*śiśu,* शिशु) in the Ṛgveda :

नक्तोषासावर्णमामेम्याने धापयेते शिशुमेकं समीची (Ṛv. I.96.5)

Night and dawn, influencing each other's radiance, both together nourish a child.

As each of the succeeding years of every cycle of four years advances, a quarter of a day more and steps beyond the night or day limits of its predecessor before bringing out a complete day, personified as a child here, the verse speaks of

the last nights and days of the three years previous to the fourth as "influencing each other's radiance", or mutually effacing each other's complexion", and bringing forth a child.

> We shall now return to our verse, Yv.XXVII.45 :
> May the *uṣās,* dawns (bright days) be secured for you; may the *ahorātra* (pair of day and night) be secured for you; may the *ardhamāsas* (the half-months) be secured for you; may the *māsas* (months) be secured for you; may the *ṛtus* (seasons) be secured for you; may the *saṁvatsara* (the year) be secured for you.

Thus the year is classified into bright day or dawns, pairs of day and night, half-months, months, seasons, and years.

For the names of six seasons, see *Yv.* XXIV.11; 20 (Vasanta, Grīṣma, Varṣā, Śarad, Hemanta and Śiśira).

Sometimes only five seasons corresponding to five cardinal directions (eliminating Śiśira from the list of seasons and nadir or *dhruva* from the list of directions) are mentioned. (Yv. XIII. 54-58). In one of the verses, Hemanta and Śiśira pair is classified as one (हेमन्तशिशिरावृतू, Yv. X.14), whilst the other four, (वसन्त, ग्रीष्म, वर्षा and शरद्) are dealt with separately. (X. 10-13).

The Yajurveda gives the following names of the twelve months in a year, corresponding to the six seasons of two months each :

Seasons	Pairs of months
Vasanta, spring	Madhu and Mādhava
Grīṣma, summer	Śukra and Suci
Varṣā, rains	Nabhas and Nabhasya
Śarad, autumn	Iṣa and Ūrja
Hemanta, winters	Sahas and Sahasya
Śiśira, frosty season	Tapas and Tapasya

For these Vedic names of twelve months, see Yv. XXII. 31:

मधवे स्वाहा । माधवाय स्वाहा । शुक्राय स्वाहा । शुचये स्वाहा ।
नभसे स्वाहा । नभस्याय स्वाहा । इषाय स्वाहा । ऊर्जाय स्वाहा ।
सहसे स्वाहा । सहस्याय स्वाहा । तपसे स्वाहा । तपस्याय स्वाहा ।
अंहसस्पतये स्वाहा ॥

(See also Yv. VII.30 for these thirteen names).

In these verses, we have the name of an extra-month, or the left-out month, reckoned in Indian astronomy, looked with a little contempt. This month is known in the Vedic terminology as aṁhasaspati, अंहसस्पति (Yv. VII. 30) and also as *malimluca,* मलिम्लुच, now known as *adhimāsa,* अधिमास and *malamāsa,* मलमास (Yv. XXII.30).

The full or expected life of a man as species is hundred years, and as such, we pray to live full hundred years, and a little beyond it. The technical term for a year is *samvatsara* or *vatsara*, and often as *varṣa*, वर्ष, *śarad,* शरद्, and even *hemanat,* हेमन्त; the word समाः for years is also used sometimes in this sense :

1. जिजीविषेच्छतं समाः (XL.2) —Should wish to live a hundred years.
2. जीवेम शरदः शतम् (XXXVI.24) —May we live for hundred autumns.

The word *varṣa,* वर्ष, or *varṣā*, is used only for rains in the Yajurveda, but not in the sense of a year.

वर्षम्, floods of rain, XVI.64
वर्षवृद्धम्, rain grown, I.16
वर्षा, rain-term, X.12; XIII.56
वर्षाभिः, with rains, XXI.25
वर्षाभ्यः, to the rains, XXIV.11; 20

The word *himāḥ*, winters (in the sense of year) is used in the Ṛgveda, but not in the Yajurveda.

तोकं पुष्येम तनयं शतं हिमाः । (Ṛv. I.64.14)

(May we live for hundred winters with a prosperous family of children and grand; children).

शतं हिमा अशीय भेषजेभिः (Ṛv. II.33.2)

(May I enjoy hundred winters with the help of the most blissful medicinal cures).

(See also Ṛv. V.54.15; VI.48.8)

We have two interesting verses in the Ṛgveda (X. 161. 2-4) in this context :

तमाहरामि निऋतेरुपस्थादस्पार्षमेनं शतशारदाय । (2)
सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम् ॥
शतं यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम् ॥3॥
शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः ॥4॥

Here we have a reference to hundred autumns (शतशारदाय), hundred lives (शतायुषः), hundred winters (शतं हेमन्तम्), hundred springs (शतं वसन्तम्), but not for hundred rains.

2

THE YAJURVEDA INTRODUCED

In our introductory volume to our translation of the Ṛgveda, we have said that the Yajurveda has in all 1975 verses spread over forty chapters, known as *adhyāyas*. The biggest chapter is twelfth with 117 verses, and then the following : XVII (99); XXXIV (98); XXXIII (97); XIX (95); XX (90); XI (83); the shortest chapter is XXXIX with 13 verses, followed by XXXIII (16) and XL (17).

In another classification, what normally we call verse or *mantra* (मंत्र) is called *kaṇḍikā* (कण्डिका) in the Yajurveda, and each *kaṇḍikā* is further subdivided into a number of mantras (मन्त्राः). Some of the *kaṇḍikā*s have only one mantra while some of them have many. The first *kaṇḍikā* of the Yajurveda has thus five mantras; the tenth *kaṇḍikā* of Chapter XXXIX has as many as eighteen mantras.

In the first *kaṇḍikā* of Chapter I, we have the follwing *mantras* :

इषे त्वा । (1)
ऊर्जे त्वा ।(2)
वायवस्थ । (3)
देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमघ्न्या
इन्द्राय भागं प्रजावतीरनमीवाऽअयक्ष्मा मा वस्तेनऽईशत
माघशंᳫंसो ध्रुवा अस्मिन् गोपतौ स्यात । (4)
बह्वीर्यजमानस्य पशून् पाहि ।। (5)

According to this classification, we would say, that the Yajurveda has forty chapters (*adhyāyas*), 1975 *kaṇḍikās*, and 3988 verses (*mantras*). The distribution of *mantras* (verses), *kaṇḍikās* (paras) and *adhyāyas* (chapters) in the Yajurveda is as follows :

Pūrvaviṃśat (The first twenty chapters)			**Uttaraviṃśat** (The second twenty chapters)		
Adhyāya	Kaṇḍikā	Mantra	Adhyāya	Kaṇḍikā	Mantra
1	31	137	21	61	61
2	34	95	22	34	267
3	63	79	23	65	83
4	37	82	24	40	40
5	43	150	25	47	50
6	37	117	26	26	62
7	48	140	27	45	45
8	63	150	28	46	50
9	40	117	29	60	60
10	34	139	30	22	177
11	83	122	31	22	22
12	117	129	32	16	16
13	58	132	33	97	97
14	31	165	34	58	58
15	65	136	35	22	28
16	66	280	36	24	24
17	99	106	37	21	55
18	77	89	38	28	75
19	95	120	39	13	116
20	90	100	40	17	17
Total	1211	2585	Total	764	1403

Grand total No. of *adhyāyas* 40 No. of *kaṇḍikās* 1975
No. of *mantras* 3988

Ṛk and Yajuḥ in the Śukla Yajurveda

Adhyāya	Anuvāka	Mantra (Kaṇḍikā	Ṛk	Yajuḥ
1	10	31	1	117
2	7	34	12	76
3	10	63	63 or 62	34 or 66
4	10	37	21 or 20	65 or 66
5	10	43	17	115
6	8	37	17	83
7	25	48,	30	111
8	23	63	43	103 or 104
9	8	40	22	84
10	8	34	12	102
11	7	83	76	26
12	7	117	114	12
13	7	58	52	87
14	8	31	17	154
15	7	65	46	90
16	9	66	33	129
17	9	99	95	11
18	13	77	36	368
19	7	95	94	30
20	9	90	84	14
	202	1211	885 (or 883)	1811 (or 1845)

Adhyāya	Anuvāka	Mantra (Kaṇḍikā	Ṛk	Yajuḥ
21	6	61	28	33
22	19	34	13	113
23	11	65	58	24
24	4	40	0	40
25	15	47	43	0
26	2	26	25	15
27	4	45	44	1
28	4	46	0	46
29	4	60	57	32
30	2	22	3	177
31	2	22	22	0
32	2	16	25	0
33	7	97	119	0
34	6	58	62	0
35	2	22	21	6
36	2	24	20	22
37	2	21	5	31
38	3	28	13 or 14	52
39	2	13	2	107
40	2	17	17	7
	101	764	577 or 578	703
Grand Total	303	1975	1462 (or 1461)	2514 (or 2548)

Grand Total of Ṛk & Yajuḥ 3976 (4009)

There has been a considerable difference of opinion regarding the total number of verses (Ṛk) and the Yajuḥ in the white Yajurveda.

(a) According to the Brahmāṇḍa Purāṇa (Pūrva, 35. 76-77) and the Vāyu Purāṇa (6. 67-68)
Ṛks 1900; with Śukriya and Khila, the total number Ṛks and Yajūṁṣi 8880 + 1 pāda (i.e. Ṛks 1900, and Yajūṁṣi 6980) + 1 pāda.

(b) According to the Caraṇa Vyūha, the Vājasaneyi Saṁhitā has a total of 8820 plus 1 *pāda.*

(c) According to the Pratijñā-Pariśiṣṭa, the total number of verses is 8800, which includes all the Khilas and Śukriya adhyāyas.

Which is older : White or Black?

Usually the Yajurveda is regarded as a ritual Veda, or a guidebook for the Adhvaryu priests who had to do practically everything in the sacrifices excepting reciting the mantras and chanting the melodies. Considering that more variations are very likely to occur in a manual work like this, we have a large number of recensions of the Yajurveda available (two for the White Yajurveda—Mādhyandina and Kaṇva and three for the Black-Taittirīya), Kaṭhaka, Maitrāyaṇī and Kapiṣṭhala.

It has been a difficult problem for scholars to decide which of the two Saṁhitās is really older. A scholar has put the arguments like this:

The fact that the Gopatha Brāhmaṇa (I.29) in citing the first words of the different Vedas quotes in the case of the Yajurveda the beginning of the Vājasaneyi Saṁhitā, may suggest that the White Yajurveda represents the original tradition of which the Black Yajurveda with all its recensions is a later variation. But the truth should rather be just the opposite for it is hardly possible that Mantra and Brahmaṇa mixed up throughout, in order to the White Yajurveda in which the Brahmaṇa was separated from the Saṁhitā perhaps in imitation to the Ṛgveda model. In the Taittirīya Brāhmaṇa too, which is merely a continuation of the Taittirīya Saṁhitā (but not necessarily later than it for that reason) and which, too, owes its tradition, Mantra and Brāhmaṇa have not been

separated. It is a peculiar feature of the Taittirīya texts that the Saṁhitā and the Brāhmaṇa of this school supplement each other in such a way that each seems to presuppose the other.

The Śukla Yajurveda Saṁhitā and the Brāhmaṇa

Do we have in our present text of the Śukla Yajurveda, the Mādhyandina Saṁhitā, some portions which may be called as belonging to the category of Brāhmaṇic literature? The general consensus is that the Śukla Yajuḥ is purely a Veda, without any admixture of "Brāhmaṇa" character. Contrary to this view is the testimony of a text of later date, of which the author is Katyāyana; the name of the text is Sarvānukramaṇī (सर्वानुक्रमणी), with its two redaktions, one following the Mādhyandinī text and the other the Kāṇva text. We have the following passage in this Sarvānukramaṇī :

देवा यज्ञं ब्राह्मणानुवाको विंशतिरनुष्टभः.सोमसम्पत् (एकोनविंशोऽध्यायः),

which means that the twenty anuṣṭup verses of the Nineteenth Chapter, beginning from the verse 12 (which starts as देवा यज्ञं etc.) to the verse 31 (एतावद्रूपं) belong to the type with Brāhmaṇa features.

Further, the entire 24th chapter is the Brāhmaṇa portion, i.e., the verses starting from अश्वस्तूपरो० (XXIV.1) to खड्गो वैश्वदेवः (XXIV.40).

अश्वस्तूपरो ब्राह्मणोऽध्यायः (चतुर्विंशोऽध्यायः) शादं दद्भिस्त्वचान्तश्च (पंचविंशोऽध्यायः)

and the twenty-fifth starting from the शादं दद्भिः (XXV.1) to त्वचाजुम्बकाय स्वाहा i.e. to the end of the kaṇḍikā 9) (XXV.9).

Further, in the Thirtieth Chapter, the two kaṇḍikās 5 and 6 (beginning from ब्रह्मणे ब्राह्मणम् and the whole anuvāka starting from तपसे कौलालम् (kaṇḍikā 7) to the end of the Chapter—all

these constitute the Brāhmaṇa part (XXX. 5-22).

ब्रह्मणे ब्राह्मणमिति द्वे कण्डिके तपसेऽनुवाकश्च ब्राह्मणम्
(Sarvānukramaṇikā, संहितायां त्रिंशोऽध्याय:)

In case, we rely on the Sarvānukramaṇī, we shall have to accept that the Śukla Yajurveda is not entirely the pure Veda but an admixture of the Brāhmaṇa portion also. And then, where would be its superiority over the Black Yajurveda?

Yudhiṣṭhira Mīmāṁsaka, one of our erudite scholars, has discussed this point in details in his paper on

"यजुषां शौक्ल्यकार्ष्ण्य विवेक:"*

According to his testimony, the Sarvānukramaṇī is neither an old text, nor very reliable:

इयं शुक्लयजु: सर्वानुक्रमणी न प्राचीना प्रामाणिकी च,

This Sarvānukramaṇī was not available to Uvaṭa, the commentator of the Yajurveda, who depended entirely on the contents of the Gurūpdeśa-Tarka (गुरूपदेश तर्क) and the Śatapatha Brāhmaṇa for the Ṛṣis, Devatās and the metres of the Yajurveda.

गुरुतस्तर्कश्चैव तथा शतपथश्रुतेः ।
ऋषीन् वक्ष्यामि मंत्राणां देवता छान्दसं च यत् ॥
(Uvaṭa in Introduction, Stanza 3)

Evidently, the Sarvānukramaṇī was not available to him, and hence he does not refer to it.

Śabara Svāmī, the commentator on the Pūrva Mīmāṁsā recognizes वसन्ताय कपिञ्जलानालभते "as the mantra of the Yajurveda: तच्चोदकेषु मंत्राख्या (Mīmāṁsā, II. 1.31) —प्रायकमिदं लक्षणम् । अनभिधाय अपि केचित्, मन्त्रा इत्युच्यन्ते । यथा "वसन्ताय कपिञ्जलानालभते" —Yv. XXIV.20.

---

*See Vaidika Siddhānta Mīmāṁsā,2033 Vik., 235-236; also Sarasvatī Suṣamā, IX.1, 21-22; Vaidika Chando Mimāṁsā.

The author of the Vāsiṣṭhī Śikṣā (वासिष्ठी शिक्षा) also regards the twenty kaṇḍikās (12-13) of Chapter XIX as the Anuṣṭup metres and not the Brāhmaṇa part:

एकोनविंशेऽध्याये स्वाद्वीं त्वा यजुरित्येका,
परीतत इति चतस्रो, ब्रह्मक्षत्रमिति द्वे, नाना
हीत्येका, या व्याघ्रमिति आध्यायान्ताश्चतुरशीतिः
पितृभ्य इत्युद्धृत्य, तत्रेदं हविरिति त्र्यवसाना
महापंक्तिः, रेतोमूत्रमिति द्वे त्र्यवसाने
आत्यकरी (?) एकोनविंशे ऋचश्चतुर्णवतिर्यजूंषि त्रिंशत् ।

This means that in Chapter XIX, स्वाद्वीं त्वा० Kaṇḍikā is Yajuḥ, the next four starting from परीतो (2) are Ṛks (Kaṇḍikās 2-5); (There are 2 Ṛks in Kaṇḍikā 3); ब्रह्मक्षत्रं (Kaṇḍikā 5) is Ṛk, then we have 2 Ṛks; नाना (Kaṇḍikā 7) is a Ṛk. Kaṇḍikās 8 and 9 are Yajus; finally, from या व्याघ्र० (10) to the end of the Chapter, we have 84 Ṛks (i.e. up to Kaṇḍikā 95). In between, पितृभ्यः (36) and पुनन्तु मा (37) are Yajuṣ; The Kaṇḍikā 48 (इदं हविः) is a Mahāpankti Ṛk of three lines. The Kaṇḍikā 76 (रेतोमूत्रं) and 77 (दृष्ट्वारूपे) are the Ṛks of 3 lines each.

Thus in Chapter XIX, we have in all 94 Ṛks and 30 Yajus (several Kaṇḍikās have more than one Yajuḥ).

(In fact, in Chapter XIX, we have in all 95 Kaṇḍikās, with total Ṛks and Yajus 120).

Again, according to the same Vāsiṣṭhī Śikṣā, the entire Chapter XXIV, and the nine Kaṇḍikās of Chapter XXV are the *yajūṁṣi* (the Vaidika prose) and the Brāhmaṇa. In the Chapter XXX, on the same testimony, we have the first three as Ṛks, and the rest of the entire chapter is yajūṁsi, but in no case the Brāhmaṇa (22 Kaṇḍikās and 177 Yajūṁṣi).

(क) चतुर्विंशतितमेऽध्याये अश्वस्तूपर इत्यारभ्य त्वचेत्यन्तं सर्वाणि यजूंषि......।

(ख) त्रिंशत्तमेऽध्याये देवसवितरिति तिस्रः [ऋचः] पराणि सर्वाण्यध्यायान्तानि सप्त-सप्तत्युत्तरशतं यजूंषि । (वासिष्ठी शिक्षा)

The Yajurveda and its Schools

The Veda, as the divine revealed, is one, given to humanity when it was in infancy, and given to the earliest

section of the society, which instinctively had the capacity of responding to the revealed knowledge. The divine speech became the vehicle of culture and civilization, and laid the foundations of the entire history which faced all the impacts of a natural growth. What we find in our present four Samhitās is the supreme treasure given to mankind at its inception in the biological history of the divine creation. We have not maintained any record of the history of the impact of the Veda on the life of man in our society. What is preserved for us in the four Vedas is the compact divine (or revealed) knowledge, necessary in man's evolution at various stages. The Veda consists of what I would like to call as first, the *śruti*, the moral divine code of human life, ever-fresh, never changing, and thus independent of time-space parameters in which man would be placed, and secondly, the *śāstra-bīja* or the seed of numerous disciplines of knowledge which could be developed in the course of social evolution. The *śruti* consists of high values of life, which man has to adhere, invoke and abide by. And from the *śāstra-bīja* man has to develop his philosophical details, an answer to his enquiries, his sciences and technology and his arts and aesthetics.

The entire Veda is one from the point of view of the basic philosophy of realism, the purposefulness of human life, the man's relation to creation and the Supreme Creator. Out of the four Vedas, Ṛk, Yajuḥ, Sāma, and Atharva,none is superior and none inferior, none is former, none latter; none is spiritual and none ephemeral. But again, the entire content of the Veda is divided into three major heads, the Ṛk, the Yajus and the Saṁan. This is what we call *triveda* or *tri-vidyā*. All that we want to know is the Ṛk, all that we want to do is Yajuḥ, and all that we would like to love, feel or enjoy is the Sāman. This triple classification is also known as the *jñāna kāṇḍa* (the Ṛk), the *karma kāṇḍa* (the Yajuḥ), and the *upāsanā kāṇḍa* (the Sāman). And then we have another classification in respect to the four texts which we possess today—the four big collections in the form of the Ṛk Saṁhitā (with 10,552 verses, 10 Books and 1028 Hymns), the Yajuḥ Saṁhitā (with about 1900 or 1975 Kaṇḍikās), the Sāmaveda Saṁhitā (with 1875 verses) and the Atharvaveda Saṁhitā (with 5977 verses). It is one of the supreme human achieve-

ments, that such a vast literature of about 20,000 verses could come to us well-preserved, facing all hazards of time in human history.

The two Schools of the Yajurveda. The Yajurveda is also known to us as the Adhvara Veda (see Adhvaryave, अध्वर्यवे, Nir. VII.3)

We have a record in history that the sage Vyāsa taught only the Kṛṣṇa Yajurveda (कृष्णयजुर्वेद) to Vaiśampāyana, but the Śukla Yajurveda is traditionally the oldest recension of the Yajurveda. It is not necessary for us to give an account of the legend which is associated with the origin of the Black or Kṛṣṇa Yajurveda; these legends have no historic bearing. The Śukla (or the White) Yajurveda is associated with the name Vājasaneya Yājñavalkya (वाजसनेय याज्ञवल्क्य)।

The Śukla Yajurveda starts with the verse :–

इषे त्वोर्जे त्वा वायवस्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण......
(See also Gopatha Br. Pūrva I.29).

The Gopatha Brāhmaṇa quotes this version of the opening verse of the Yajurveda. The Kṛṣṇa Yajurveda (also known as the Taittirīya Saṁhitā) gives the opening verse with a minor alteration: the words वायव स्थ are followed by words उपायवस्थ, which are not recognized by the author of the Gopatha. This indicates that the Brāhmaṇa recognized the Śukla Yajurveda as the only acceptable Yajurveda.

Kumhan Rājā in his Survey of Sanskrit Literature writes : The main content of the Yajurveda is in the form of *mantras* which are short prose passages addressed to the various objects that are made use of in the rituals. In the White Yajurveda, the entire text is of this nature, while in the Black Yajurveda, these original mantras are mixed up with explanatory passages (p.33; 1962 edition).

We have a passage in the Vāyu Purāṇa which indicates the authority of the White Yajurveda only.

ततः पुनर्द्विमात्रं तु चिन्तयामास चाक्षरम् ।
प्रादुर्भूतं च रक्तं तच्छेदने गृह्य सा यजुः ॥ (19)
इषे त्वोर्जे त्वा वायवः स्थ देवो वः सविता पुनः ।
ऋग्वेद एक मात्रस्तु द्विमात्रस्तु यजुः स्मृतः ॥ (20)

This also refers to the popularity and the authority of the white Yajurveda. Of course, there are other sources also which refer to the opening verse as reproduced by the Black Yajurveda. (See Ātharvaṇa, Uttama Paṭala, Pariśiṣṭa 46).

The word "Śukla Yajuṣ" is also of considerable antiquity, for we find the following closing words of the Śatapatha Brāhmaṇa, of the Mādhyandina School:

आदित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन
याज्ञवल्क्येनाख्यायन्ते ।

The Yajurveda or the Śukla Yajuḥ is associated with the Āditya, and the Vājasaneya Yājñavalkya. It may also be argued that if a particular school of the Yajurveda was known as the white one, there must have been present in the contemporary period the black also. This means that the Black Yajurveda was also known during the time of the Śatapatha Brāhmaṇa.

A reputed author Ananta, in his commentary of the Pratijñā Sūtra refers to a quotation of an unknown source as follows :–

शुक्लं कृष्णमिति द्वेधा यजुश्च समुदाहृतम् ।
शुक्लं वाजसनं ज्ञेयं कृष्णं तु तैत्तिरीयकम् ॥

This clearly indicates of the existence of two old schools of the Yajuḥ, one belonging to the Vājasana (therefore known as the Vājasaneya), and the Black one to the Taittirīya school.

The Taittirīya Saṁhitā is known as the Kṛṣṇa or the Black one, since its verses are mixed up with explanatory or ritualistic details :

बुद्धिमालिन्य हेतुत्वाद् यजुः कृष्णमीयति ।
व्यवस्थितं प्रकरणं तद्यजुः शुक्लमीयति ॥

This refers to the confusion in the Black redaktion and systematic order in the white Yajurveda.

The Branches of the Two Schools

Maharṣi Patañjali in his Mahābhāṣya or the Great

Commentary refers to the hundred and one schools (or branches, Śākhās) of the Yajurveda.

एकशतमध्वर्युशाखाः ।

The sub-schools or branches have been thus described in the Prapañca-Hṛdaya, (Chapter II – the Veda Prakaraṇa).

यजुर्वेद एकोत्तर शतधा...... । यर्जुवेदस्यं माध्यन्दिन-कण्व-तित्तिरि-हिरण्यकेश-आपस्तम्ब-सत्याषाढ-बौधायन-याज्ञवल्क्य-भद्रंजय-बृहदुक्थ-पाराशर-वामदेव-जातुकर्ण-तुरुष्क-सोशुष्य-तृणबिन्दु-वाजिञ्जय-श्रवस-वर्षवरूथ-सनद्वाज-वाजिरत्न-हर्यश्च-ऋणञ्जय-तृणञ्जय-कृतञ्जय-धनञ्जय-सहञ्जय-मिश्रञ्जय-त्र्यरुण-त्रिवृष-त्रिधामाश्वञ्ज-फलिंगु-उखा-आत्रेयशाखाः ।

This means that 36 branches or śākhas of the Yajuḥ were available to the author of the Prapañca-Hṛdaya. This list given by him may, however, not be at all reliable; some of the names of the seers are obviously imaginative.

According to the Divyāvadāna (दिव्यावदान), a Bauddha treatise, we should have 105 redaktions of the Yajurveda, classified as follows :

10	of the school of the Kaṭha, कठ
10	the Kaṇva, कण्व
11	the Vājasaneya, वाजसनेय
13	the Jatūkarṇa, जतूकर्ण
16	the Proṣṭhapada, प्रोष्ठपद
45	other sundry seers.
Total 105	

Bhagavaddatta and Satyaśravā have in their History of the Vedic Literature (वैदिक वाङ्मय का इतिहास) quoted two lists in regards to the Schools of the Yajurveda.

First List :

Branch	Region of popularity
1. Jābālāḥ, जाबालाः	Between Narmadā and Vindhya
2. Baudheyāḥ, बौधेयाः	Khandesh
3. Kaṇvāḥ, कण्वाः	West of Gomatī
4. Mādhyañjaṇāḥ, माध्यञ्जनाः	On the banks of the Sarjū

Branch	Region of popularity
5. Śāpīyāḥ, शापीयाः	Amarakanṭaka – Narmadā.
6. Sthāpayanīyāḥ, स्थापयनीयाः	North of the Narmada
7. Kāpāraḥ, कापारः	Mālava
8. Paundravatsāḥ, पौण्ड्रवत्साः	Mālava
9. Āvaṭikāḥ, आवटिकाः	Mālava
10. Paramāvaṭikāḥ, परमावटिकाः	Gauḍa-deśa
11. Pārāśaryāḥ, पाराशर्याः	Maru deśa.
12. Vaidheyāḥ, वैधेयाः	Gauḍa deśa.
13. Vaineyāḥ, वैनेयाः	Bauddhya deśa
14. Audheyāḥ, औधेयाः	Gurjara deśa
15. Gālavāḥ, गालवाः	Saurāṣṭra
16. Baijavāḥ, बैजवाः	Nārāyaṇa Lake
17. Kātyāyanāḥ, कात्यायनाः	— —

Second List:

जाबालाः, बौधेयाः, काण्वाः, माध्यन्दिनीयाः, शापेयाः,
तापायनीयाः, कापोलाः, पौण्ड्रवत्साः, आवटिकाः,
परमावटिकाः, पाराशर्याः, वैनधेयाः, गालवाः, कात्यायनाः, and बैजवापिनः, — thus a list of 15 Śākhās of the Vājasaneya Sāṁhitā.

The authors enumerate 26 Sub-groups of the Jābālas and 14 sub-groups of the Gālavas. Another alternative list of the Yajuh – Sākhās has also been quoted (वाजसनेय – याज्ञवल्क्य–कण्वादि पञ्चदश शुक्ल याजुषाः)।

Śākhā	Region
1. Kaṇvāḥ, कण्वाः	Kṛṣna-una
2. Kaṭhāḥ, कठाः	South of Goḍa
3. Piñjula Kaṭhāḥ, पिंजुल कठाः	Krauñca-dvīpa
4. Jṛmbhaka Kaṭhāḥ, जृम्भक कठाः	Śveta-dvīpa
5. Audala Kaṭhāḥ, औदल कठाः	Sāka-dvīpa
6. Sapichala Kaṭhāḥ, सपिछल कठाः	Sāka dvīpa
7. Mudgala Kaṭhāḥ, मुद्गल कठाः	Kaśmīra
8. Sṛngala Kaṭhāḥ, शृंगल कठाः	Sṛjaya-deśa
9. Saubhara Kaṭhāḥ, सौभर कठाः	Sinhala-deśa
10. Maurasa Kaṭhāḥ, मौरस कठाः	Kuśa-dvīpa
11. Cañju Kaṭhāḥ, चञ्चुकठाः	Yavana-deśa
12. Yoga Kaṭhāḥ, योग कठाः	Yavana-deśa
13. Hasalaka Kaṭhāḥ, हसलक कठाः	Yavana-deśa
14. Dausal Kaṭhāḥ, दौसल कठाः	Sigala Kaṭha

Śākhā	Region
15. Ghoṣa Kathāḥ, घोष कठाः	Kraunca-dvīpa

The Taittirīya School has been very popular amongst the Pandits of the South (Āndhra and the like). Their Śākhas are:

Taittirīya, तैत्तिरीयाः	Aukhyāḥ, औख्याः
Kāṇṭikeyāḥ, काण्डिकेयाः	Āpastambī, आपस्तम्बी
Baudhāyanīya, बौधायनीया	Satyāṣāḍhī, सत्याषाढी
Hiraṇyakeśi, हिरण्यकेशी	Śridheyī, श्रीधेयी

Spirit of the Ṛk and the Yajuḥ

In order to understand the true spirit of the text of the Yajurveda, one should have a good grasp of the philosohpy and methodology of the Ṛk Saṁhitā. Not only three to four hundred mantras of the Yajuḥ Saṁhitā are common with the Ṛk Saṁhitā (about 20% in a total of about 2000 Kaṇḍikās or verses), the essential terminology of the Karmakāṇḍa of the Yajurveda is inspired by the terms occurring in the Ṛgveda. The first verse of the Ṛgveda (I.1.1) has the terms *agniḥ, purohitam, yajñasya, devam, ṛtvijam,* and *hotāram,* which later on became the basis of the *yājñika karma* or the ceremonial rituals. In Book II of the Ṛgveda, we have the terms like *hotṛ, potṛ, ṛtvik, neṣṭṛ, praśāstṛ, adhvaryu, brahmā* and *gṛhapati* which speak of the typical priests engaged in the Yajuḥ Karmakāṇḍa.* The three characteristic *agnis,* (the *āhavanīya* the *dakṣiṇa* and the *gārhapatya*), are also mentioned in the Ṛgveda. The three pressings of the Soma (the *Prātaḥ savana,* the *mādhyandina* and the *tṛtīya*) are as familiar to the Ṛk school as to the Yajuḥ. The Āprī hymns are common to both the Vedas. The Puruṣa Sūkta of the Yajurveda (Chapter XXXI) is an elaboration over the Ṛk hymn (X.90) with minor variations. The entire Purīṣya Agnayaḥ hymn of the Ṛgveda (III.22.1-5) is repeated as the five Yajuḥ verses (XII.47-51) –

---

*तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥

–Ṛv. II.1.2 and X.91.10.

the Adhvaryu laying bricks in connection with the construction of the Gārhapatya hearth. The first five verses of the Ṛk (IV.4.1-5) are utilised by the Yajuḥ Saṁhitā (XIII. 11-13 प्रति स्पशो to ऊर्ध्वोभव) in a ceremony connected with the laying down of the Lotus-leaf, then laying on it a piece of gold, and offering oblations of butter on the gold figure. The six verses from the Ṛk (VI.47.26-31) in praise of the chariot, and the drum are repeated in the Yajuḥ (XXIX. 52-57, वनस्पते वीड्वङ्गो to आमूरज; for रथ, chariot, the verses 53 and 54, and for दुन्दुभि, verses 55, 56 and 57). The Viśvakarman hymn of the Ṛgveda (X.81) has 7 verses, and these are repeated as the Yajuḥ also (XVII.17 to 23). These verses speak of the creativity of the Omnific, the universal Father and Generator, the Architect of the Worlds. This hymn of the Ṛgveda is followed by another Viśvakarman hymn (X.82. 1-7) which is also repeated as Yajuḥ verses (XVII. 25-31). Between the hymns 81 and 82 of the Ṛgveda, the Yajuḥ Saṁhitā introduces a new verse, taken from the Yajuḥ VIII.46:

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।
तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथाऽसत् ॥

(Yv. VIII.46; and XVII.24)

A common feature of the Ṛk and the Yajuḥ verses is seen in the repetition of the entire Oṣadhi-stuti hymn (X.97.1-23) as the Yajuḥ (XII.75-101; four additional verses, 97, 98, 99 and 100). This is unfortunate that such a fine hymn has been associated with Ukhya Agni (the Agni of the Fire-pan and the preparation of the āhavanīya fire-altar. The Śrauta ritual uses these verses in sowing the seed of various plants and herbs, after having poured fifteen jars of water on the altar site. The same verses in the Ṛgveda have been used for medicinal purposes, inspiring the physician to search for the medicinal herbs and apply them to patients suffering from dyspepsia, or the patients having trouble in mouths, or having abscess or gum boil.

Another hymn of interest is Ṛk. X.103.1-13, which is repeated in entirety as Yv. XVII.33-46; in the Yajuḥ, we have an additional verse (अवसृष्टा परा पत, XVII.45) which occurs as Ṛk. VI.75.16. The verses give a detail of army equipment and

hence are of immense value (army, arrows, shafts, quivers, weapons, steeds, conquering cars). In these verses, it has been shown how Indra goes to a battle and crushes the adversaries.

Thus, there is not the least doubt that the Yajurveda imbibes in it the entire spirit of the Ṛk verses, very often copying the hymns; casually the Saṁhitā quotes the Ṛk verses at relevant places and on some occasions, it even elaborates on the Ṛk verse by appending appropriate *yajūṁṣi.* This may be well illustrated by an example :

तच्चक्षु र्देवहितं शुक्रमुच्चरत् ।
पश्येम शरदः शतं जीवेम शरदः शतम् ॥ (Ṛk. VII. 66.16)

(12 + 8 + 8 = 28 syllables; metre – Pura-uṣṇik).

तच्चक्षु र्देवहितं पुरस्ताच्छुक्रमुच्चरत् ।
पश्येम शरदः शतं जीवेम शरदः शतं
शृणुयाम शरदः शतं प्रब्रवाम शरदः शतम-
दीनाः स्याम शरदः शतं भूयश्च शरदः शतात् –(Yv. XXXVI.24)

In the Ṛgveda, no verse is preceded with the *mahāvyāhṛtis*; but in the Yajurveda, three verses are preceded with them; (1) भूर्भुवः स्वः तत्सवितुः (XXXVI.3); भूर्भुवः स्वः सुप्रजाः (III.37) and भूर्भुवः स्वर्द्यौरिव० (III.5). Any *ṛc* (ऋच्), applied to individual or social life becomes *yajuḥ* (यजुः), and the same when made a lyric to sing the glory of our Lord, becomes a *sāman* (सामन्). Essentially there is no difference in the philosophy of life as propounded by the texts of the Ṛgveda, the Yajurveda, the Sāmaveda and the Atharva-veda. There are certain fundamentals which constitute philosophy of the entire Veda. For simplicity we can enumerate them thus :

1. The world is real, meaningful, orderly and purposeful.

2. Our Life is real, meaningful and purposeful, a continuous one, a cycle of births and deaths within another cycle of bondage and liberation (*janma,* जन्म and *mṛtyu,* मृत्यु and *bandha*, बन्ध, and *mokṣa,* मोक्ष).

3. The world is real and changeable; our life is real and changeable (जगत्यां जगत्), and this may be given a technical name *dynamic realism*; the creation, including our coming into the body, in no sense is a delusion, a myth, an unreality or a static illusion.

4. Behind the entire activity, is the *tapas*, तपस्, of a dynamic Supreme Reality, the source of our phenomenal existences, enlightenment and bliss.

That Supreme Self is named in the Vedas by numberless technical terms, all referring to a certain function, attribute and nature of the indescribable Self, beyond the concepts of space and time, for, we have in a Yajuḥ verse so said :

Agni is That; Āditya is That; Vāyu and Candramas are That; Śukra is That; Brahma is That; Āpaḥ are That; and so the Prajāpati.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥

(Yv. XXXII.1)

When we speak of Him, as Agni, as Āditya, as Vāyu or Candramas, Śukra, Brahma, Āpaḥ or Prajāpati, we do not mean that He identifies Himself with the mundane fire, the sun, wind, moon, waters and so on, because in our language these words stand for so many connotations. When used in context with the activity of our Lord, these terms should be taken in their etymological sense : Agni, since He is the Foremost Adorable; Āditya, since He is Infinite and yet a unity, indivisible and uncompoundable; Vāyu, since, though stationary, He moves with terrible speed and possesses infinite vigour; Candramas, as being the only source of real delight and bliss; Śukra, since He is without a blasphemy, bright and shining, – of course, not in the optical sense; Brahma, being Supreme and the only source of knowledge; Āpaḥ, being omnipresent and all-pervading, and Prajāpati, being the Lord Supreme of His people.

The Chapter XXXII may well be regarded as an

Upaniṣad (Tadeva Upaniṣad) of divine nature. It is difficult to render the following lines in a spoken language of the present day :

(a) वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदꣳ सं च वि चैति सर्वꣳ स ओतः प्रोतश्च विभूः प्रजासु ॥
(Yv. XXXII.8); also Av. II.1.2, Tait. Ār. X.1.3 with variations).

The wise beholds Him as if placed in a secret cave, in whom all this world finds a common nest. All this unites in Him and springs forth from Him. That omnipresent Lord is woven like warp and woof in all the creatures.

(b) प्रतद्वोचेदमृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिताऽसत् ॥
(Yv. XXXII.9; also Av. II.1.2; and Tait. Ār. X.1.3)

Let this enlightened scholar, who knows, disclose in detail about that Immortal one; who is, as if in a secret cave, divided in different forms. Three of his feet are hidden in the cave. He who knows them, is father of the father even.

The Supreme Reality in the Veda is known by various names. The Yajurveda uses almost all those names which are used in the Ṛgvedic texts. These names occur as small invocations also in the Yajuḥ.

अग्नये स्वाहा । सोमाय स्वाहा । इन्द्राय स्वाहा ।
चन्द्राय स्वाहा । सूर्याय स्वाहा । वसुभ्यः स्वाहा ।
रुद्रेभ्यः स्वाहा । आदित्येभ्यः स्वाहा । (Yv. XXII.27)
गणपतये स्वाहा । अधिपतये स्वाहा । (Yv. XXII.30)
भुवनस्य पतये स्वाहा । अधिपतये स्वाहा । प्रजापतये स्वाहा । (Yv. XXII.32)

Of course, this Chapter (XXII.23-32) of the Yajuḥ gives a big list of terms (over 130) of a variety of classes.

During the Vedic Period (particularly in the Saṁhitās), the most popular name of our Lord is Indra; next in popularity are the terms Agni, Soma, Varuṇa, Pūṣan, Mitra, Aditi and Āditya; very often our Lord is known by the dual names : Indra-Agni, Mitra-Varuṇa, Agni-Soma and few others. The

celestial sun is also known by almost all those names which are attributed to our Lord. The famous phrase : एकं सद् विप्रा बहुधा वदन्ति (Ṛk. I.164.46) is, in certain context, more applicable to the sun, which has so many names (Ādityas, usually twelve in number).

In the Brāhmaṇa period, God came to be popularly known as Prajāpati; and in Upaniṣadic period, He is known as Brahman and as Ātman. In the post-Upaniṣad periods, the names as Īśvara, Bhagavān and many others became more popular.

The symbolic undeclinable (*avyaya*) name of our Lord as A.U.M., and its popularity has no accountable history. This is the first alphabetic symbol in human vocabulary. *A* (अ) the guttaral, is the first letter of phonetic alphabet; *u* (उ), the labial, the last phonetic pure vowel in the list (अ, इ, ऋ, ऌ and उ); *m* (म्) is the last letter in the entire phonetic alphabet and thus अ, a; उ, u; म्, m are the integral limits of sounds which we use in our language (and in this sense : ओमित्येतदक्षरं सर्वं तस्योपव्याख्यानम् —Māṇḍūkya upaniṣad. [अह विसर्जनीयाः कण्ठे । उवोपोपध्मा ओष्ठे Kātīya, Yajuḥ Prātiśākhya, (I.70; 71).

The Yajurveda uses the symbol AUM in two of the verses (i) ओम् क्रतो स्मर (XL.15) and (ii) ओं खं ब्रह्म (XL.17). In the Īśa Upaniṣad, we do not have ओं खं ब्रह्म ।

Usually the syllable AUM (or OM) is recommended to be used in the beginning of every Vedic verse, and at the end of it (ओमभ्यादाने । प्रणवष्टेः । —Aṣṭādhyāyī); ओङ्कारः स्वाध्यायादौ । ओङ्काराथकारौ। ओङ्कारं वेदेषु । अथकारं भाष्येषु । (Kātīya Vajasaneyi Prātiśākhyam, I.16-19).

ब्राह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा ।
क्षरत्यानोङ्कृतं पूर्वं परस्ताच्च विशीर्यति ॥ —Manu

(quoted from Uvaṭa's commentary on Yujaḥ —Prātiśākhya I.16; 17). *Om* is an auspicious symbol, and a similar auspicious term is *atha* (अथ) to be used in other literatures, particularly while introducing a Sūtra text, like, अथ लिंगानुशासनम् । अथातो ब्रह्म जिज्ञासा etc. Om is also known as *praṇava* (प्रणव) and *udgītha* (उद्गीथ).

3

MORPHOLOGY OF THE TEXT

We are traditionally told that the revealed divine knowledge of the Vedas came to humanity through the Ṛṣis, greatest among the great, known as Agni, Vāyu, Āditya and Aṅgiras, and the knowledge that dawned to us was respectively known as the Ṛks (the poems of *jñāna* or enlightenment), the *yajuṣ* (the prose of Karma or the instructions regarding actions), the Sāmans (the lyrics of Upāsanā, devoted to love, joy and dedication), and finally the prose and poem of the household life, known as the Atharvaveda or the Brahma Veda.

The entire Veda passed through five stages:

(1) the stage of collection and classification, the *saṁhitī-karaṇa* into the *saṁhitās,* classified into *maṇḍalas, aṣṭakas, anuvākas, adhyāyas, kāṇḍas, ārcikas, daśatis, prapāṭhakas, sūktas* etc.

(2) The *pada pāṭhas* (पदपाठ), with each word (पद) or term spoken clearly, distinctly and with proper accents, and when these padas are compounded together according to the rules of euphony or *sandhi,* we get the *saṁhitā pāṭha* (संहितापाठ). In fact, *sandhi* is the euphonic function of final and initial letters in grammar, every sentence in Sanskrit being regarded as a euphonic chain, a break in which occurs only at the end of a sentence.

We are not sure whether the *pada pāṭha* existed prior to the *saṁhitā pāṭha* or the vice versa. There are clear indications substantiating both the views. There are definite rules of accounting the vowels or accents of the *padas* (terms) in the *pada pāṭha* in consistency with the accents in the *saṁhitā pāṭha.*

(3) The third stage in the history was to assign *devatās* (देवता) and *ṛṣis* (ऋषि) to the verses, and to name the metre (छन्द) of the verse also. What we mean by *devatā* has been very well discussed by Yāska in his Nirukta. The Vedic texts existed prior to the Science of Metres, or prosody. The names of the metres occur at several places in the Vedic texts, but their connotations and classifications must have developed much later on in our history. Finally, we come to a complete and excellent treatise, known as the Chandas Śastra (one of the six *Vedāṅgas*) of Ṛṣi Piṅgala. We have in the Yajurveda following verse:

> गायत्री त्रिष्टुब् जगत्यनुष्टुप्पङ्क्त्या सह । बृहत्युष्णिहा
> ककुप्सूचीभिः शम्यन्तु त्वा । (XXIII.33)

In this verse, we have the names of all the seven prominent metres:

> गायत्री (24), उष्णिक् (28), अनुष्टुप् (32), बृहती (36), पंक्ति (40) and त्रिष्टुप् (44), and जगती (48). Kakup (ककुप्) means prominent, summit, a musical note, even a metre.

In Chapter XIV.9 and 10, we have the following names of metres :

> बृहती, ककुप्, सतोबृहती, पंक्ति, जगती, त्रिष्टुप्, विराट्, गायत्री, उष्णिक्, अनुष्टुप् (of course, there are other terms called छन्दः as प्रजापति, मयन्द, अधिपति, परमेष्ठी, विवल, विशाल, तन्द्र, अनाधृष्ट, छदि (XIV.9). Similarly, elsewhere we have 24 *chandas:* मा, प्रमा, प्रतिमा, असीवयः, पंक्ति, उष्णिक्, बृहती, अनुष्टुप्, विराट्, गायत्री, त्रिष्टुप्, जगती, पृथिवी, अन्तरिक्ष, द्यौ, समा, नक्षत्र, वाक्, मनस्, कृषि, हिरण्य, गौ, अजा and अश्व । (Yv. XIV. 18 and 19) (Here the word हिरण्य is a synonym of अवि or sheep).

(4) The fourth stage in respect to the popularization of the Yajurveda consists in the elaboration and appreciation of the *ṛks* and *yajūṁṣi*, which we now possess as the *brāhmaṇas*. The main *brāhmaṇa* of the White Yajurveda is the Śatapatha. These *brāhmaṇas* have two functions · (1) They help in the interpretation of the Vedas (ब्रह्मणां वेदानामिमानि व्याख्यानानि ब्राह्मणाणि — *Dayānanda*); and (2) They give the details of the *yajñas* in

which the Vedic texts are used with *viniyogas*. The Vedic texts (the Ṛks and Yajūṁṣi) are primarily not meant for the *yajñas*; they are meaningful in their own way, but in the Yājñika period they were used as suggestive of rituals or as invocations. The *brāhmaṇa* texts suggest the details of rituals to be performed, and at the same time the mantra (appropriate or otherwise even) is recited. This is known as the *viniyoga*; this happens in Karma Brāhmaṇa (कर्म ब्राह्मण) । Opposed to it is the Kalpa Brāhmaṇa, in which only mantra is recited and ritual is performed with it. (द्विविधं ब्राह्मणम् । कर्मब्राह्मणं कल्प ब्राह्मण चेति (Bhatta Bhāskara in his introduction to the commentary on the Taittirīya Saṁhitā).

The Mādhyandinīya Śatapatha Brāhmaṇa, as the name signifies has 100 chapters — शतं पन्थानो यत्र स शतपथः. It has 14 *kāṇḍas*, 100 chapters or 68 *prapāṭhakas*, 438 *brāhmaṇas* and 7624 *kaṇḍikās*. The teacher of this Brāhmaṇa is the great Yājñavalkya, but his name does not occur in the four *kāṇḍas* (6-9), and instead, we have the name of Śāṇḍilya (शाण्डिल्य).

We have a Kāṇva Śatapatha Brāhmaṇa also having 104 *adhyāyas*, 446 *brāhmaṇas*, and 5865 *kaṇḍikās*.

Among the extinct *brāhmaṇas* of the Yajuḥ school, the prominent one is the Caraka Brāhmaṇa, चरक ब्राह्मण about which we have a reference in Sāyaṇa's commentary of the Ṛgveda (VIII.77.10) —ऐतिहासिक पक्षे चरकब्राह्मणे इतिहास आम्नायते.

Uvaṭa also mentions about it in his commentary on the Yajurveda :

> चरकाणां मंत्रविकल्पाः (VII.23).
> चरकश्रुतौ पूष्णो ललाट इति पठ्यते
> तदभिप्रायमेतत् (XXV.27).

Ṛk, Yajuh, Sāman, and Atharva in the Ṛgveda

ऋचो — I.36.11; V.44.14; 15; X.90.9; 91.12
ऋचः — I.164.39; II.3.7; V.6.5; 27.4; 64.1; 4; VI.16.47; VIII.27.1; 5; IX.73.5; X.105.8; 165.5.
ऋचाम् — X.71.11.
यजुः — VIII.41.8; X.12.3; 90.9; 106.3; 181.3.
यजुषा — V.62.5.

साम – I.62.2; 164.24; 173.1; II.43.2; IV.5.3; VIII.29.10; 81.5; 98.1; IX.96.22; 111.2; X.93.8; 99.2; 135.4.
सामगाःऽइव – II.43.1.
सामऽगाम् – X.107.6.
सामन् – I.147.1; VIII.89.7; X.59.2.
सामभिः – I.107.2; VIII.16.9; X.36.5; 78.5.
सामऽभृतम् – VII.33.14.
सामऽविप्रम् – V.54.14.
सामानि – V.44.14; 15; X.90.9; 130.2.
अथर्वणः – VI.16.14; X.48.2.
अथर्वणा – X.21.5.
अथर्वणि – VIII.9.7.
अथर्वऽभ्यः – VI.47.24.
अथर्वऽवत् – VI.15.17; X.87.12.
अथर्वा – I.80.16; 83.5; VI.16.13; X.92.10; 120.9.
अथर्वाणः – IX.11.2; X.14.6.

Ṛk and Yajuḥ in the Yajurveda

I am using the terms *ṛk, yajuḥ* and *brāhmaṇa* in a special sense. By *ṛk*, we understand the Vedic poems or verses, which not only abound in the Ṛgveda, but also occur in the Yajurveda and the Atharvaveda (of course, in the Sāmaveda Saṁhitā also). They are the metred lines in *chandas* like Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Pankti, Triṣṭubh, Jagatī and even in the longer measures. Sāman includes lyrics, not only confined to the Sāmaveda, with a highly developed music characteristics of the Sāman schools, but also widespread in the Atharva Saṁhitā also. The primitive prose, including sacrificial formulae, which is not *ṛk* or *sāman*, is *yajuḥ*. (यजुः).

Jaimini, the author of the Pūrva Mīmāṁsā, also takes these terms in this sense, for he says :

तेषामृग्यत्रार्थवशेन पादव्यवस्था ।
गीतिषु सामाख्या ।
शेषे यजुः शब्दः । (II.1.35-37)

The Vājasaneya Śukla Yajurveda entirely consists of *ṛks* (i.e. metred poems) and the *yajuḥs*, the liturgical fragments of the earliest prose in human possession. We have in the

Atharvaveda also the *ṛks* and the *yajuḥs* of this type. For which rituals and ceremonies, or for what purposes of life, these ṛks and *yajuḥs* are to be employed is the sphere of the *brāhmaṇas*.

The customary *brāhmaṇa* of the Ṛgveda school is the Aitareya, of the White Yajurveda is the Śatapatha, of the Atharvaveda is the Gopatha, and of the Sāmaveda is the Sāma brāhmaṇa or the Tāṇḍya. The Taittirīya Saṁhitā is known as the Kṛṣṇa Yajurveda in the sense that it has besides *ṛks* and *yajuhs*, the *brāhmaṇa* portion also (the prose relating to instructions and details of varied nature). Some authorities differentiate between *nigada*, निगद and *yajuḥs*, since *yajuḥs* are pronounced in low voice (*upāṁśu*, उपांशु), while *nigada* are in loud (uccaiḥ, उच्चैः) –उच्चैः ऋचा क्रियते, उच्चैः साम्ना, उपांशु यजुषा, उच्चैर्निगदेन।

The Yajurveda has *yajuḥs* of various types :

(i) Svāhā type :

स्वाहा यज्ञं मनसः स्वाहोरोरन्तरिक्षात् स्वाहा,
द्यावा पृथिवीभ्याᳪस्वाहा वातादारभे स्वाहा ॥ (Yv. IV.6)

(ii) Refrain type :

उपयामगृहीतोऽसि मधवे त्वा,[1]
उपयामगृहीतोऽसि माधवाय त्वा,[2]
उपयामगृहीतोऽसि शुक्राय त्वा,[3]
उपयामगृहीतोऽसि शुचये त्वा,[4]
उपयामगृहीतोऽसि नभसे त्वा,[5]
उपयामगृहीतोऽसि नभस्याय त्वा,[6]

and so on along with the thirteen names of months in a year, with a common refrain उपयामगृहीतोऽसि। (Yv.VII.30)

(iii) Enumeration or lexicon type :

(a) मा छन्दः[1], प्रमा छन्दः[2], प्रतिमा छन्दो[3], अस्त्रीवयश्छन्दः[4], पंक्तिश्छन्दः[5], उष्णिक् छन्दो[6], बृहती छन्दो[7], ऽनुष्टुप् छन्दो[8], विराट् छन्दो[9], गायत्री छन्द[10], स्त्रिष्टुप् छन्दो[11], जगती छन्दः[12]। (Yv. XIV.18)

(b) तपसे कौलालं मायायै कर्मारᳪरूपाय मणिकारᳪशुभे वपᳪशरव्याऽइषुकारᳪ हेत्यै धनुष्कारं कर्मणे ज्याकारं दिष्टाय रज्जुसर्जं मृत्यवे मृगयुमन्तकाय श्वनिनम्। (Yv. XXX.7)

(c) *Ca me* (च मे) type enumeration :

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे
वनस्पतयश्च मे हिरण्यं च मे ऽयश्च मे श्यामं च मे लोहं च मे
सीसं च मे त्रपु च मे यज्ञेन कल्पताम् । (Yv. XVIII.13)

(iv) Pada-type with Svāhā or Svāhā-vāṭ :

(a) स्वर्ण घर्मः स्वाहा[1], स्वर्णार्कः स्वाहा[2], स्वर्णशुक्रः स्वाहा[3], स्वर्णज्योतिः स्वाहा[4], स्वर्णसूर्यः स्वाहा[5] । (Yv. XVIII.50)

(b) भुज्युः सुपर्णो यज्ञो गन्धर्व[1] स्तस्य दक्षिणा अप्सरस
स्तावा नाम[2] । स न इदं ब्रह्म क्षत्रं पातु
तस्मै स्वाहा वाट्[1] ताभ्यः स्वाहा[2] । (Yv. XVIII.42)
Also see XVIII.38-43.

(v) Daivata-type :

होता यक्षदश्विनौ छागस्य वपाया मेदसो जुषताꣳहविर्होतर्यज ।
होता यक्षत्सरस्वतीं मेषस्य वपाया मेदसो जुषताꣳहविर्होतर्यज ।
होता यक्षदिन्द्रमृषभस्य वपाया मेदसो जुषताꣳहविर्होतर्यज ।
(Yv. XXI.41)

(vi) Adjectival type :

उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च सासह्वांश्चाभियुग्वा च विक्षिपः स्वाहा ।
(Yv.XXXIX.7)

(vii) Association type :

कृष्णग्रीवाऽआग्नेया बभ्रवः सौम्याः श्वेता वायव्याऽअविज्ञाताऽ
अदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः ॥ (Yv. XXIV.9)

(viii) Ca (च) type :

इमा मे अग्न इष्टका धेनवः सन्त्वेका च
दश च दश च शतं च शतं च सहस्रं च
सहस्रं चायुतं चायुतं च नियुतं च प्रयुतं चार्बुदं
च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्चैता मे
अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिं ल्लोके । (Yv. XVII.2)

(ix) Namaḥ type :

नमो व्रज्याय च गोष्ठ्याय च नमस्तल्प्याय च
गेह्याय च नमो हृदय्याय च निवेष्याय च
नमः काट्याय च गह्वरेष्ठाय च । (Yv. XVI.44)

(x) Attributable type :

प्रतिपदसि प्रतिपदे त्वा[1], अनुपदसि अनुपदे त्वा[2],

सम्पदसि सम्पदे त्वा[3], तेजोऽसि तेजसे त्वा[4] । (Yv. XV.8)

(xi) Yajuḥ appended to ṛk :

यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः ।
येन विश्वा पुष्यसि वार्य्याणि सरस्वति तमिह धातवेऽकः ॥
उर्वन्तरिक्षमन्वेमि ॥ (Yv. XXXVIII.5)

In this the part उर्वन्तरिक्षमन्वेमि is the Yajuḥ, added to a verse of the Ṛgveda (I.164.5; यस्तेस्तनः... धातवेऽकः).

(xii) Saṁhitā type or type of sets : The Yajurveda abounds in *yajuḥs* of the Saṁhitā type, i.e. two or more items set in parallels. We shall give a simple illustration: we have in Yv. IX.31–

अग्निरेकाक्षरेण प्राणमुदजयत् तमुज्ज्ञेषम् ।

In its strain, we have the following lines one by one–

अश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयताम्, तानुज्ज्ञेषम्[2]
विष्णुस्त्र्यक्षरेण त्रीँ ल्लोकानुदजयत्तानुज्ज्ञेषम्[3]
सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयत्तानुज्ज्ञेषम्[4] (31)

This goes up to प्रजापतिः सप्तदशाक्षरेण सप्तदशꣳस्तोममुदजयत्तमुज्ज्ञेषम् ।[17] (34)

The Saṁhitā or the set may be tabulated as follows :–

Devatā	No. of letters	अक्षरेण उदजयत्	
Agni	one	प्राण	breath
Aśvinau	two	द्विपद मनुष्य	biped-man
Viṣṇu	three	त्रिलोक	three worlds
Soma	four	चतुष्पद पशु	quadruped cattle
Pūṣan	five	पञ्च दिशः	five quarters
Savitṛ	six	षट् ऋतु	six seasons
Maruts	seven	सप्त ग्राम्य पशु	seven cattle (domesticated)

Devata	No. of letters	अक्षरेण उदजयत्	
Bṛhaspati	eight	गायत्री	Gāyatrī (eight syllables)
Mitra	nine	त्रिवृत स्तोम	Trivrta Stoma
Varuṇa	ten	विराज्	Virāj
Indra	eleven	त्रिष्टुप्	Triṣṭup (with eleven syllables)
Viśve devāḥ	twelve	जगती	Jagatī (with twelve syllables)
Vasus	thirteen	त्रयोदश स्तोम	Trayodaśa Stoma
Rudras	fourteen	चतुर्दश स्तोम	Caturdaśa Stoma
Ādityas	fifteen	पंचदश स्तोम	Pañcadaśa Stoma
Aditiḥ	sixteen	षोडश स्तोम	Ṣodaśa Stoma
Prajāpati	seventeen	सप्तदश स्तोम	Saptadaśa Stoma

Morphology of the Yajuḥ Texts

The entire *Veda*, the divine knowledge, revealed to the first men through the medium of a divine speech, *vāc*, is one, and is the most ancient and eminent possession of mankind. The entire literature, known as the Veda, or the Āmnāya, the Śruti, the Śāstra, the Vāc, and the Śabda, is often classified under the three heads : Ṛk, Yajuḥ and Sāman, meaning poem, prose and lyric respectively, so far as the expressions are concerned, and the same terms are used in the sense of the fundamental or pure knowledge, the applied knowledge and lastly, the personal experiences arising from the contact of the Supreme Knowable and the knower – the devotional, the spiritual, the transcendental (the Ṛk, or the *jñānakāṇḍa*, the Yajuḥ or the *karmakāṇḍa*, and the Sāman or the *upāsanā kāṇḍa*). The entire Veda has again been classified as the edited texts, compiled and arranged as the four *saṁhitās*, the Ṛk Saṁhitā, the Yajuḥ Saṁhitā, the Sāma-Saṁhitā, and the Atharva Saṁhitā. All the four have in them the literature concerning the fundamental knowledge, the applied knowledge and the personal experiences, the *jñāna*, the *karma*,

and the *upāsanā*. The Ṛgveda and the Sāmaveda are entirely in verse, with very few broken remnants of the appearance of the *yajūṁṣi* (ritual formulae). Some of the verses in both these texts are lyrics also in the sense that they have *refrains* (or the lines or phrases) of chorus repeated over several stanzas or verses). The Yajurveda and the Atharvaveda, in their morphology, have the texts of three categories : (i) the verses (or the *ṛks*) in metres, (ii) the *ṛks* or the verses appended with one or more the *yajūṁṣi* or the phrases in prose form, and (iii) the pure *yajūṁṣi* or the primordial prose or the formulae. Again, the verses or the *ṛks* belong to two stocks : those common with the verses of the Ṛk Saṁhitā, and the others which do not occur in the Ṛgveda. Sometimes two or more verses of the Ṛgveda go to form one *kaṇḍikā* (in popular sense, one *mantra)* of the Yajurveda. We shall not discuss here the morphology of the Yajuḥ texts in details, but shall give a few illustrations.

(i) The *ṛks* occuring in the Rgveda and the Yajurveda both :

वनस्पते वीड्वङ्गो हि भूयाऽअस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धोऽअसि वीडयस्वास्थाता ते जयतु जेत्वानि ॥

This verse occurs as Yajuḥ XXIX. 52, and the Ṛk VI. 47.26. The accents, *anudātta svarita* etc. are the same, and metre is the same (as Ṛk, we have वीळय, whilst as Yajuḥ, we have वीडय, since the latter ळ is not used in the Yajuḥ texts).

(ii) The Ṛk text with verbal variations in the Yajurveda:

(a) उपह्वरे गिरीणा ᳪसङ्गमे च नदीनाम्
धिया विप्रोऽअजायत ॥ Yv. XXVI.15.

This occurs in the Ṛgveda, VIII. 6.28, with गिरीणाᳪसंगमे changed to गिरीणां सङ्गथे ।

(b) मुह्यन्त्वन्ये अमितो जनास इहास्माकं मघवा सूरिरस्तु ।
—Ṛk. X.81.6

मुह्यन्त्वन्ये अमितः सपत्ना इहास्माकं
मघवा सूरिरस्तु —Yv. XVII.22.

(iii) The Puruṣa Sūkta of the Yajurveda (XXXI) has in all 22 verses; its parallel hymn in the Ṛgveda is X.90 with 16 verses only with verses of the Ṛk 6 (यत् पुरुषेण) and 7 (तं यज्ञं बर्हिषि) occuring as 14th and 9th respectively in the Yaurveda.

The first verse of this hymn has also a verbal difference. According to Ṛk: स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद् दशाङ्गुलम् and according to the Yajuḥ: स भूमिꣳसर्वतः स्पृत्वाऽत्यतिष्ठद् दशाङ्गुलम्. There are a large number of verses in the Yajurveda (in perfect metres) which do not occur in the Ṛgveda. For example, the *triṣṭups* of the Yajurveda : वेदाहमेत पुरुषं० (XXXI.18, with syllables 11 + 11 + 11 + 10); प्रजापतिश्चरति गर्भे० (XXXI.19, with syllables 12 + 11 + 11 + 11), do not occur in the Ṛgveda.

(iv) The following *kaṇḍikā* of the Yajurveda (Yv. XV. 48) derives the three lines from the Ṛgveda (V.24. 1, 2, 4), whilst one is missing).

The Yajuḥ version :

अग्ने त्वं नोऽअन्तमऽउत त्राता शिवो भवा वरूथ्यः ।
वसुरग्निर्वसुश्रवाऽअच्छा नक्षि द्युमत्तमꣳरयिन्दाः ।
तं त्वां शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥

(Yv.XV.48; Ṛv. V.24, 1,2,4)

The Ṛgveda gives one more Bhūrik-bṛhatī line :

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् ।

(v) The Yajurveda, verse XXIII.16, runs as follows :

न वाऽ उ ऽ एतन्म्रियसे न रिष्यसि देवाँ २ ऽइदेषि पथिभिः सुगेभिः ।
यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥

(The entire *kandikā* constitutes one *mantra*).

The first line is a repetition of the first line of Rv. I. 162.21 (न वा...सुगेभिः). The second line (यत्रासते... दधातु) occurs as the second line of Ṛv X.17.4). The lines हरी ते युञ्जा...रासभस्य, I.162, 21–the second-half, and आयुर्विश्वायुः...पुरस्तात् –X.17.4, the first half, do not occur in the Yajuḥ-text.

(vi) Here we give an illustration where the Ṛgvedic verse has been appended with a yajuḥ-formula:

The Ṛk verse is :

ऊर्ध्वो भव प्रति विध्याध्यस्मदा विष्कृणुष्व दैव्यान्यग्ने
अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून् ॥
(Ṛv. IV.4.5; Yv. XIII.13)

In the Yajurveda text, a *yajuḥ* has been appended to it; अग्नेष्ट्वा तेजसा सादयामि. Similarly, in the next Yajuḥ *kaṇḍikā* (XIII.14) a Yajuḥ-formula "इन्द्रस्य त्वौजसा सादयामि" has been attached to the Gāyatrī metre: अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्याऽअयम् अपां रेतांसि जिन्वति ।
(Ṛv. VIII. 44. 16; Yv. XIII.14)

Similarly, we have the illustrations where the *yajūṁṣi* have been appended to the Ṛk verses.

To Ṛv. II.23.15 (बृहस्पते अति यदर्यो०), the appendages are : उपयामगृहीतोऽसि बृहस्पतये त्वैष ते योनिर्बृहस्पतये त्वा ।
—Yv. XXVI.3

To Ṛv. I.98.1 (वैश्वानरस्य सुमतौ स्याम०) the *yajūṁṣi* appended are : उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनिर्वैश्वानराय त्वा — Yv.XXVI.7.

To Ṛv. IX.66.20 (अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः तमीमहे महागयम्, the appendages are : उपयामगृहीतोऽस्यग्नये त्वा वर्चसऽएष ते योनिरग्नये त्वा वर्चसे —Yv. XXVI.9

(vii) Sometimes the verse from the Ṛgveda has been modified to a closely allied parallel verse in the Yajurveda : For example, we have in the Ṛgveda (X.82.3)

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।

This line may be compared with the Yajuḥ line :

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
—Yv. XXXII.10.

Similarly, a parallelism is seen in the two texts: one of the Ṛgveda X.15.14 and the other of the Yajurveda, XIX.60.

ये अग्निदग्धा ये अनग्निदग्धा मध्ये दिवः स्वधया मादयन्ते ।
तेभिः स्वराळसुनीतिमेतां यथावशं तन्वं कल्पयस्व ।
(Ṛv. X.15.14).

येऽअग्निष्वात्ता येऽअनग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते ।
तेभ्यः स्वराडसुनीतिमेतां यथावशं तन्वं कल्पयाति ।
(Yv. XIX.60).

The word अग्निदग्धा of the Ṛgveda becomes अग्निष्वात्ता in the Yajurveda.

(viii) There appears to have been a confusion in the textual readings of the Yajurveda verse and the verse occurring in the Upaniṣads. I would refer to the first three verses of Chapter XXXII of the Yajurveda which in our redaktions occur as follows :

तदेवाग्नि स्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः —Yv. XXXII.1

The same verse occurs as such in the Śvetāśvatara Upaniṣad IV.2.

This verse is followed by two verses in the Yajurveda :

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ॥ (Yv. XXXII.2)
न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः ।
हिरण्यगर्भऽइत्येष मा मा हिꣳसीदित्येषा यस्मान्न जातऽइत्येषः ॥
(Yv. XXXII.3).

Obviously, the verse, "न तस्य प्रतिमाऽअस्ति॰" by itself is incomplete, because the *pratīkas*, हिरण्यगर्भ, or the *anuvākas* (XXV.10-13) (मा मा हिꣳसीत् (XII.102); यस्मान्न जातः (VIII. 36-37) are mere appendages. We have in the Śvetāśvatara Upaniṣad its more relevant reading :

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥ Śv. IV.19.

The combination of the two lines is very appropriate.

Now what about the first half of the verse 2 (सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि)? This line is perhaps neither appropriate along with नैनमूर्ध्वं॰ nor with the न तस्य प्रतिमा अस्ति. A plausible answer or

clue is available from the text available in a minor Upaniṣad, known as the Mahānārāyaṇa Upaniṣad : The verses I.7-10 of this Upaniṣad are:

> तदेवाग्नि स्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
> तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥ (I.7)
> सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
> कला मुहूर्त्ताः काष्ठाश्चाऽहोरात्राश्च सर्वशः ॥ (I.8)
> अर्धमासा मासा ऋतवः संवत्सरश्च कल्पताम् ।
> स आपः प्रदुघे उभे इमे अन्तरिक्षमयो सुवः (I.9)
> नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
> न तस्यैष कश्चन तस्य नाम महद्यशः । (I.10)

From this also, as from the text of the Śvetāśvatara Upaniṣad, it appears that the line belongs to the verse ending in the words तस्य नाम महद्यशः. As to the anomaly of the line सर्वे निमेषा जज्ञिरे, I leave it to the consideration of our scholars. It appears that the author of the Mahānārāyaṇa Upaniṣad has made an honest attempt to elaborate the sense of the line.

Mahīdhara and Uvaṭa regard न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः as the *dvipadā gāyatrī* (syllables 8 + 8), if combined with नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत्, the whole verse becomes *anuṣṭup* (8 + 8 + 8 + 8).

We shall now talk about the hymns of the Ṛgveda which appear as intertwined in the chapter of the Yajurveda with some verbal alterations and occasionally with an altered order of the verses. For example, the Ṛk-hymn VII.41.1-7 is entirely incorporated as verse XXXIV.34-40 in the Yajurveda. The first four verses of the Ṛgveda X.9.1-4 occur as Yv.XXXVL. 14-16, 12. The Āprī hymn (Ṛv. X.110. 1-11) occurs as Yv. XXIX. 25-36, with one नराशंसस्य (27) missing in the Ṛk. text. Similarly, the Ṛk-verses I.163.1-13 occur as Yv. XXIX.12-24. The Ṛk verses X.81.1-7 occur as Yv. XVII.17-23; and the Ṛk verses X.82.1-7 as Yv. XVII.25-31; the Ṛk verses IV.4.1-5 as Yv. XIII. 9-13; the Ṛk verses X.97 1-22 (the Oṣadhi-hymn) is almost entirely quoted as Yv. XII.75 to 96, with one verse 23 of Ṛk (त्वमुत्तमास्योषध॰) missing in the Yajurveda, and the order of the verses 20-21 reversed in the Yv. XII.94-95.

The White and Black Yajuh Schools

The 101 Schools or Branches (Śākhās) of the Yajurveda are divided under two major heads : the White (the Śukla or Śauklya, शौक्ल्य) and the Black (the Kṛṣṇa or Kārṣṇya). Here we have a legend of old traditions. The Sage Vaiśampāyana had a number of pupils, Tittira, तित्तिर, Yājñavalkya and others. On account of a certain neglect, Vaiśampāyana was charged of brahmahatyā, i.e. a crime of killing a Brahmin. On this, Vaiśampāyana wanted all his pupils to go on a penance. Yājñavalkya protested and said that he alone would go on penance on behalf of other pupils, who were not strong enough to go through the ordeal. This enraged Vaiśampā yana, and the great teacher asked Yājñvalkya to vomit out all that has been taught to him and go out of the Academy. Yājñavalkya gladly did so, and he vomited out all that he had picked up at the feet of his great teacher. The pupils assumed the form of francolin partridge, and picked up the vomited knowledge. The *yajuḥs* or *yajūṁṣi* picked up in this manner came to be known as the Black Yajūṁṣi,* Since they were polluted — "तानि यजूंषि बुद्धिमालिन्यहेतुत्वात् कृष्णानि जातानि" —Mahīdhara in his introductory remarks to the commentary of the Yajurveda. The same is supported by Vidyāraṇya Svāmī: बुद्धिमालिन्य-हेतुत्वात् तद्यजुः कृष्णमीर्यते. Based on the same legend of the Purāṇas, Dviveda Ganga. the commentator on the Śatapatha also says:

कथं भूतानि यजूंषि? शुक्लानि शुद्धानि;
यद्वा ब्राह्मणेन मिश्रित मन्त्रात्मकानि कृष्णानि ।

In the Taittirīya Saṁhitā, we have thus a mixture of *mantra* and the *brāhmaṇa* portion both. Being thus polluted, Kṛṣṇa Yajurveda assumed this name. The Śukla Yajurveda has no brāhmaṇa ingredient in it.

---

*याज्ञवल्क्य स्ततः प्राह भक्त्यैतत्ते मयोदितम् ।
ममाप्यलं त्वयाधीतं यन्मया तदिदं द्विज ॥
इत्युक्त्वा रुधिराक्तानि सरूपाणि यजूंषि सः ।
छर्दयित्वा ददौ तस्मै ययौ च स्वेच्छया मुनिः ॥
यजूंष्यथ विसृष्टानि याज्ञवल्क्येन वै द्विज ।
जगृहुस्तित्तिरा भूत्वा तैत्तिरीयास्तु ते ततः ॥(Viṣṇu Purāṇa, III. 5.1-15)

On account of the lack of clarity in the Taittirīya Saṁhitā, it is also known as Black recension:

यज्ञकर्मानुष्ठान मार्गस्य दुर्विज्ञेयत्वात्
कृष्णत्वमिति (Bhatta Yajñeśvara, Āryavidyā - Sudhākara)

बुद्धिमालिन्य हेतुत्वात् तद्यजुः कृष्णमीर्यते ।
व्यवस्थित प्रकरणत्वात् तद्यजुः शुक्लमीर्यते ॥
(Anantadeva, Pratijñā Sūtra, Pariśiṣṭa 1-3)

There is also a basic difference in the performance of certain sacrificial rituals. The adherents of the White School start the upākarma (उपाकर्म) on the full moon day on the *caturdaśī* (14th of month) side. The adherents of the Black School perform the same upākarma on the Full Moon day on the *kṛṣṇa pratipadā* (1st of the month) side.

वेदोपक्रमणे चतुर्दशी युक्त पौर्णिमा ग्रहणात् शुक्ल यजुः ।
प्रतिपदा युक्त पौर्णिमा ग्रहणात् कृष्णयजुरिति वा ॥
(Mahīdāsa in his commentary of Caraṇavyūha)

Another technical difference between the start of the two rituals among the two schools has also been emphasized. The question is as when to start the Darśa – Paurṇamāseṣṭi (दर्शपौर्णमासेष्टि); it can start on the *amāvasyā* (new moon or *darśa*) or it may start on the Full Moon day. According to the Śatapatha Brāhmaṇa and the Pūrva Mimāṁsā School the Full Moon sacrifice (पौर्णमासेष्टि) should precede the New Moon Sacrifice (दर्शेष्टि). This is the practice among the followers of the Śukla Yajurveda. On the contrary, the Maitrāyiṇī Saṁhitā (the follower of the Kṛṣṇa Yajurveda School) sanctions the performance; in a reverse order; the New Moon Sacrifice (दर्शे-ष्टि) is performed first and then it is followed by the Full Moon sacrifice (पौर्णमासेष्टि).

There may be one more reason for calling one as the Kṛṣṇa Yajurveda, since this School was led by no less a person than Kṛṣṇa Dvaipāyana and his pupils (and hence the word "Kṛṣṇa" attached to it). The White School was led by Yājñavalkya and his pupils. —Yudhiṣṭhira Mīmāṁsaka.

Only two Śākhās (branches or redaktions) of the Śukla

Yajurveda (or the Vājasaneya Saṁhitā) are available these days, the Mādhyandinīya and the Kāṇva.

There are two groupings of the Vājasaneya Carana (वाजसनेय चरण) taught by Yājñavalkya–one belongs to the school of the Adityāyanas (आदित्यायन) and the other to the school of Āngirasāyana (आंगिरसायन), for we have the following passage to this effect in the Śatapatha Brāhmaṇa.

> तस्मात् षड्जाहुतयो भवन्ति एतदादित्यानामयनम् । आदित्यानी-
> मानि यजूंषीत्याहुः... विराड् वै यज्ञः, तद्विराजमेवैतद्
> यज्ञमभिसम्पादयति । एतदांगिरसानामयनम् । (ŚBr.IV.4.5.18-20)

The Pratijña Parisiṣta also holds the same view : द्वयान्येव यजूंषि आदित्यानामंगिरसानाम् (31.4).

The Sage Yājñavalkya had two distinguished disciples : Madhyandina (मध्यन्दिन) and Kaṇva (कण्व). Kaṇva was the son of Aṅgiras Ghora, belonging to the Ṛgveda school of thought. It was he who introduced certain alterations in the original Saṁhitā as told by Āditya. In the Kāṇva Śākhā, we have everywhere ळ and ळ्हfor ड and ढ, as is so common in the Ṛgvedic text. This clearly speaks of some influence of the Ṛgvedic phonetics on the Kāṇva Śākhā. Since Kaṇva belonged to the family line (गोत्र) of Aṅgiras, the branches and sub-branches of this school came to be known as Āngirasāyana (आंगिरसायन), or the path of Āngirasas). On the other hand, Madhyandina retained his Saṁhitā as the original one, and therefore, his branches and sub-branches came to be known as Ādityāyana (आदित्यायन), named after the most ancient Āditya-Yajuḥ.

Katyāyana, the son of Yājñavalkya, distinguished for his specialization on the subject of *yajñas,* left the path of Ādityāyana, and became a follower of Āngirasāyana. We have a passage to this effect in the Pratijñā-Pariśiṣṭa :

> एवं वाजसनेयानामांगिरसानां वर्णानां, सोऽहं कौशिक पक्षः ।
> शिष्यः पार्षदः पञ्चदशसु तत्रच्छायासु साधीय क्रमः ॥ (31.5.1)

These days, we were in possession of one Saṁhitā of the group of Ādityāyanas (known as the Mādhyandinī, माध्यन्दिनी) and one Saṁhitā only of the group of Aṅgirasāyanas (known as the Kāṇvi, काण्वी) The other 13 Saṁhitās of the *vāja-*

saneya-carana are extinct. We have reasons to believe that out of these two, the Mādhyandinī was most popular and perhaps the old and original one (माध्यन्दिनी तु या शाखा सर्वसाधारणी हि सा). Usually, this is the Saṁhitā, to which naturally such a colophon is attached :

यजुर्वेद संहिता समाप्ता or वाजसनेय संहिता समाप्ता ।

Of the Mādhyandinī Saṁhitā also, we had in the past two variations, the Dīrgha Pāṭha (दीर्घ पाठ or the long one) and the Laghu Pāṭha (लघु पाठ or the short one). What was actually the difference between the Dīrgha and Laghu Pāṭhas is now not known.

Symbolic addendum to a verse

The Mādhyandinī Saṁhitā of the Yajurveda, as handed to us today has certain features to show that it could not have been as such in the original form. In the ecclesiastical period, the priestly sages did try to introduce certain innovations for the guidance of others. The *pratīkas* (प्रतीक) or Symbolic Addenda were added to certain verses in a way that they may look to be the original part of the verse. These *pratīkas* are the opening words of some verses already quoted before some-where in the Saṁhitā. This was a suggestion of the Seer to priest to repeat these verses having pronounced the principal verse. We are giving these examples below.

(1) The Verse XIII.58 as it occurs in the Mādhyandina Saṁhitā is thus :

इयमुपरिमतिस्तस्यै...त्रिणवत्रयस्त्रिꣳशौ त्रिणवत्रयस्त्रिꣳशाभ्याꣳ शाक्वररैवते विश्वकर्मऽऋषिः प्रजापतिगृहीतया त्वया वाचं गृह्णामि प्रजाभ्यः लोकं ता इन्द्रम् ।

In fact the verse finishes at प्रजाभ्यः; the three words लोकम्, ता, इन्द्रम् are the opening of three verses XII.54 (लोकं पृण छिद्रं etc.) XII.55 (ताऽअस्य सूददोहसः etc.) and XII.56 (इन्द्रं विश्वाऽअवीवृधन् etc.). The priests are instructed hereby to repeat these verses after pronouncing the verse XIII.58. For this reason, Svāmī

Dayānanda has not commented on these three words in his commentary on XIII.58 in the Yajurveda, arguing that these addenda have no sanction in the Śatapatha Brāhmaṇa. They did not constitute the part of the verse during the days of the Śatapatha*.

> अत्र लोकं ता इन्द्रम् इति द्वादशाध्यायस्थानां (54-56) त्रयाणां मंत्राणां प्रतीकानि सूत्र-व्याख्यानं दृष्ट्वा केनचिदुद्धृतानि । शतपथे अव्याख्याततत्वात् अत्र न गृह्यन्ते । — *Dayānanda*.

2. लोकं (XII.54),ता (XII.55),इन्द्रम् (XII.56) these addenda (प्रतीक) also occur at the close of verses XIV.10 (अनड्वान् वयः etc.), XIV. 22 (यन्त्री राड् यन्त्र्यसि etc.) and XIV.31 (नवविꣳशत्याऽस्तुवत etc.).

3. The verse XXXII.2 runs as follows in the present Yajurveda mādhyandina Saṁhitā:

> न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः ।
> हिरण्यगर्भ इत्येष मा मा हिꣳसीदित्येषा
> यस्मान्नजातऽइत्येषः ।

Here the Symbolic addenda are (1) XXV.10-13; हिरण्यगर्भः समवर्त्तताग्रे (XXV.10); यः प्राणतो (XXV.11); यस्येमे हिमवन्तो (XXV.12) and यऽआत्मदा बलदा (XXV.13) in the first instance, followed by the verse मा मा हिꣳसीत् (XII.102), and यस्मान्न जातः (VIII.36) ar इन्द्रश्च सम्राड् वरुणश्च राजा (VIII. 37).

4. We have the verse XXXII.7 as follow

> यं क्रन्दसीऽअवसा तस्तभानेऽअभ्यैक्षेतां मनसा रेजमाने ।

---

*Mahīdhara explains the utility of these verses in the *yajña karma* as follows :

> लोकंपृणा दक्षिणाꣳ सादध्यामध्यात् । आत्मनो
> दक्षिणकोणादारभ्यामध्यात् अधि स्वयमातृण्णा पर्यन्तं
> लोकंपृणा उपदधाति तासां लोकं पृणेत्यभिमन्त्रणम् ।
> ता अस्येति सूददोहःसंज्ञमंत्रेणाधिवदनम् स्पृष्ट्वा
> पठनमिति सूत्रार्थः । "मध्ये पुरीषं निवपति पूर्ववत्"
> (का० 17.6.9) । स्वयमातृण्णोपरीन्द्रं विश्वेति मंत्रेण
> मृत्क्षेपः । तिस्र ऋचः प्रतीकोक्ताः पूर्वमृक्तत्वात् ।

यत्राधि सूरऽउदितो विभाति कस्मै देवाय हविषा विधेम ॥
आपो ह यद् बृहतीर्यश्चिदापः ॥

In this the symbolic addenda (प्रतीक) are आपो ह यद् बृहतीः (XXVII.25) and यश्चिदापो महिना etc. (XXVII.26); these two verses are to be repeated with due vi-.yoga, The words आपो ह यद् बृहतीर्यश्चिदापः do not constitute the main verse.

5. The verse XXXIII.21 reads in the present Saṁhitā as follows :

आसुते सिञ्चत श्रियꣳरोदस्योरभिश्रियम् ।
रसा दधीत वृषभम् ॥ तं प्रत्नथा । अयं वेनः ॥

In this, the symbolic addenda तं प्रत्नथा and अयं वेनः, refer to the verses VII.12 and VII.16. In fact this verse आसुते सिञ्चत श्रियम् has been taken from the Ṛgveda VIII.72.13, free from the symbolic addenda तं प्रत्नथाऽयं वेनः ।

6. We have the verse XXXIII.27 as follows :

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं तऽइत्था ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्तेऽअस्मे ॥
महाँ२ऽइन्द्रो यऽओजसा कदा चन स्तरीरसि कदा चन प्रयुच्छसि ॥

Here the symbolic addenda represent the pronouncement of three verses of which the *pratīkas* are महाँ२ऽइन्द्रो यऽओजसा (VII.40), कदा चन स्तरीरसि (VII.2) and कदा चन प्रयुच्छसि (VIII.3).

The verse महाँ२ऽइन्द्रो (VII.40) is taken from the Ṛgveda VIII.6.1, the verse कदा चन स्तरीरसि and कदा चन प्रयुच्छसि constitute the Vālakhilya (VIII.51.7; 52.7)—the two verses of the Yajuḥ are fused into one verse of the Vālkhilya VIII.52.7. The verse कुतस्त्वमिन्द्र माहिनः itself occurs in the Ṛgveda as I.165.3, free from addenda.

7. The verse XXXIII.33 reads as follows :

दैव्यावध्वर्यूऽआगतꣳ रथेन सूर्यत्वचा । मध्वा यज्ञꣳसमञ्जाथे ।
तं प्रत्नथा । अयं वेनः । चित्रं देवानाम् ॥

Whilst the first XXXIII.21 (आसुते सिञ्चत) had two addenda

(तं प्रत्नथा VII.12, and अयं वेनः VII.16), this verse has three addenda तं प्रत्नथा (VII.12), अयं वेनः (VII.16) and चित्रं देवानां (VII.42). These three verses are to be recited after completing the main verse ending at मध्वा यज्ञं समञ्जाथे. Mahīdhara writes in this connection : तं प्रत्नथा (VII.12), अयं वेनः (VII.16) चित्रं देवानां (VII.42) तिस्रः प्रतीकोक्ताः। आद्ये द्वे शुक्रमन्थि पुरोरुचौ तृतीयाग्रयणस्य, the first two are of Śukramanthin (शुक्रमन्थिन्) and Puroruc (पुरोरुच्) and the third of Āgrayaṇa (आग्रयण)।

8. Again in the verse XXXIII.47, we have as many as six symbolic addenda :

अधि न इन्द्रैषां विष्णो सजात्यानाम्। इता मरुतोऽअश्विना।
तं प्रत्नथा। अयं वेनः। ये देवासः, आ न ऽइडाभिः।
विश्वेभिः सोम्यं मधु। ओमासश्चर्षणीधृतः॥

After pronouncing the verse अधि न... अश्विना (taken from the Ṛgveda VIII.83.7), the six mantras to be recited are with the *pratīka* (symbolic addenda) as follows : तं प्रत्नथा (VII.12), अयं वेनः (VII.16), ये देवासः (VII.19), आ नऽइडाभिः (XXXIII.34), विश्वेभिः सोम्यं मधु (XXXIII.10), ओमासश्चर्षणी धृतः (VII.33).

9. We have another verse XXXIII.58, reproduced from the Ṛgveda I.3.3 with two addenda :

दस्रा युवाकवः सुता नासत्या वृक्तंबर्हिषः। आ यातꣳरुद्रवर्तनी। तं प्रत्नथा। अयं वेनः॥

The addenda are तं प्रत्नथा (VII.12) and अयं वेनः (VII.16) as in several others mentioned above.

The same addenda are with verse XXXIII.73

दैव्यावध्वर्यू आ गतꣳ रथेन सूर्यत्वचा। मध्वा यज्ञं समञ्जाथे।
तं प्रत्नथा। अयं वेनः॥

The symbolic addenda are तं प्रत्नथा (VII.12) and अयं वेनः (VII.16).

10. The last verse of the same Chapter (XXXIII.97) has four addenda :

अस्येदिन्द्रो वावृधे वृष्ण्यंꣳ शवो मदे सुतस्य विष्णवि।

अद्या तमस्य महिमानमायवोऽनुष्टुवन्ति पूर्वथा ॥
इमाऽ उ त्वा । यस्यायम् । अयॅसहस्रम् । ऊर्ध्वऽऊ षु णः ॥

The principal verse is taken from the Ṛgveda VIII.3.8 and the addenda are इमाऽउ त्वा (XXXIII.81), यस्यायम् (XXXIII.82), अयं सहस्रम् (XXXIII.83), and ऊर्ध्वऽऊ षु णः (XI.42) : इमाऽउ त्वा॰ is taken from the Ṛgveda VIII.3.3; यस्यायं विश्व॰ from the Vālakhilya (VIII.51.9); अयं सहस्रम् from the Ṛgveda VIII.3.4 and ऊर्ध्वऽऊ षु णः from the Ṛgveda I.36.13.

11. The last verse 58 of Chapter XXXIV also has four symbolic addenda :

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद् भद्रं यदवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥
यऽइमा विश्वा । विश्वकर्म्मा । यो नः पिता । अन्नपतेऽन्नस्य नो देहि ॥

The verse itself is taken from the Ṛgveda II.23.19 and the *pratīkas* are य इमा विश्वा (XVII.17), विश्वकर्म्मा (XVII.26), यो नः पिता (XVII.27) and अन्नपतेऽन्नस्य (XI.83). The first three of them occur in the Ṛgveda as या इमा विश्वा (X.81.1), विश्वकर्मा (X.81.6), यो नः पिता (X.82.3).

4

THE PADA-PĀṬHA OF THE MĀDHYANDINA SAṀHITĀ

The published editions of Uvaṭa and Mahīdhara's commentaries on the Sukla Yajurveda Saṁhitā give only the *saṁhitā pāṭha* (संहिता पाठ) of the Yajurveda, but not the *pada pāṭha* (पद पाठ), in which the words compounded by the rules of *sandhi* are split up into the components, and the accents are also given to the syllables, along with a few more traditional disciplines as prescribed by the *prātiśākhyas*. The Ṛk-Prātiśākhya is more elaborate than the Yajuḥ-Prātiśākhya, and both of them have their own pecularities and special features.

How does the *saṁhitā pāṭha* differ from the *pada-pāṭha* is illustrated below :

Saṁhitā pāṭha—

कृष्णोऽस्याखरेष्ठोऽग्नये त्वा जुष्टं प्रोक्षामि (1)

वेदिरसि बर्हिषे त्वा जुष्टां प्रोक्षामि (2)
बर्हिरसि स्रुग्भ्यस्त्वा जुष्टं प्रोक्षामि । (3)

(Yv. II.1)

Pada-Pāṭha

कृष्णः । असि । आखरेष्ठः । आखरेस्थऽइत्याखरे स्थः ।
अग्नये त्वा । जुष्टम् । प्र । उक्षामि ॥
वेदिः । असि । बर्हिषे । त्वा । जुष्टाम् । प्र । उक्षामि ।
बर्हिः । असि । स्रुग्भ्यऽइति स्रुक् भ्यः । त्वा । जुष्टम् । प्र । उक्षामि ॥

Svāmī Dayānanda has given the *pada-pāṭha* in his commentary on the Yajurveda, which is very much the same as given by traditional manuscripts. With the help of several manuscripts, Yādhiṣṭhira Mīmāṁsaka has very ably edited

the Mādhyandina-Saṁhitāyāḥ Padapāṭhaḥ (1971, published by Ram Lal Kapur Trust, Bahalgarh, Sonipat, Haryana, one script from Ajmer, three from the Bhandarkar Oriental Research Institute, Poona, three from Vārāṇaseya Sanskrit Viśva-Vidyālaya, Sarasvati Bhavan, and one from the Viśveśvarānanda Research Institute, Hoshiarpur). The learned editor has also taken help from the printed editions of the *pada-pāṭha* (one from Gaurish Press, Varanasi, and one from the Tatva-vivechak Press, Bombay), and from Dayānanda's *pada-pāṭha* as given in his Commentary on the Yajurveda.

Difference between the Ṛk Padapāṭha and the Yajuḥ Padapāṭha

Normally, the *padapāṭha* depends on the breaking of the *sandhis* of the *saṁhitā pāṭha*, and in that respect, there should not be any difference between the *padapāṭhas* of the two Saṁhitās, the Ṛk and the Yajuḥ. The way of recitations of the two Saṁhitās differ in essential features, and yet the placings of the *udāttas, anudāttas* and *svaritas* on the syllables is the same. The basic difference in the *padapāṭhas* are in respect to the use of *avagraha* (अवग्रह), which we shall illustrate below, by taking the examples of verses, which occur in both the Saṁhitās, the Ṛk and the Yajuḥ. *Avagraha* is designated by a sign (ऽ), placed between two conjoining terms.

Avagṛhyamāṇa Pada, अवगृह्यमाण पद — e.g. Purohitam, पुरोहितम्
Sāvagraha Pada, सावग्रह पद – पुरः ऽहितम् (Ṛv. I.1.1)
Avagṛhyamāṇa Pada, त्रिषप्ताः
Sāvagraha Pada, त्रिऽसप्ताः (Av. I.1.1)

The following verse occurs in the Ṛgveda and the Yajurveda both (*anudāttas* and *svaritas* are exactly at the same places):

स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः ।
वरिवोवित्परि स्रव ॥ (Ṛv. IX.61.12; Yv. XXV 1.17)

The *avagṛhyamāṇa padas* in this verse are मरुद्भ्यः and वरिवोवित्, which on *avagraha - pravacana* become the *sāvagraha padas* मरुत्ऽभ्यः and वरिवःऽवित्.

Clearing the *sandhis,* we have (i.e. after the inter-*sandhi viccheda*) :

सः । नः । इन्द्राय । यज्यवे । वरुणाय । मरुद्भ्यः ।
वरिवोवित् । परि । स्रव ॥

Now the Ṛk *padapāṭha*, using the process of *avagraha – pravacana*, becomes :

सः । नः । इन्द्राय । यज्यवे । वरुणाय । मरुत्ऽभ्यः ।
वरिवःऽवित् । परि । स्रव ॥

Sāvagraha padapāṭha is also followed by the School of the Atharvaveda. For example, we have the following verse of the Atharva common with the Ṛk.

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे । (Av. I.5.1; Rv. X.9.1)

The accents on the *saṁhitā pāṭhas* in the two Vedas are exactly the same, and the *avagṛhyamāṇa pada* in this verse is मयोभुवः, which after the *avagraha - pravacana* would give the *sāvagraha-padas* मयःऽभुवः, and now the *pada-pāṭha* of this verse would be :

आपः । हि । स्थ । मयःऽभुवः । ताः । नः । ऊर्जे । दधातन ।
महे । रणाय । चक्षसे ॥

In the Yajurveda, instead of *avagraha-pravacana* (i.e. instead of using the *avagraha* sign (ऽ) between root term (मयः) and the particle (भुवः), or root-term मरुत् and the particle भ्यः, we use the *iti* (इति) term, and the *pada-pāṭhas* are represented as follows :–

मयोभुवः becomes मयोभुवऽइति मयः भुवः ।
मरुद्भ्यः becomes मरुद्भ्यऽइति मरुत् भ्यः ।
वरिवोवित् becomes वरिवोविदिति वरिवः वित् ।

The *pada-pāṭhas* of the verses quoted above in the "*iti*" –style (इति) are given below (शुक्ल-कृष्ण यजुः पदपाठेषु अवगृह्यमाणं पदम् "इति" ना पूर्वं निर्दिश्य पश्चादवगृह्यते) । –Yudhiṣṭhira Mīmāṁsaka.

सः । नः । इन्द्राय । यज्यवे । वरुणाय । मरुद्भ्यऽइति मरुत् भ्यः ॥
वरिवोविदिति वरिवः वित् । परि । स्रव । (Yv. XXVI.6)

आपः । हि । स्थ । मयो भुवऽइति मयः । भुवः ।
ताः । नः । ऊर्जे । दधातन । महे । रणाय । चक्षसे ॥ (Yv. XI.50).

What is the Pragṛhya Category ? – Pāṇini in his Aṣṭādhyāyī, an immortal treatise on the Vedic and Sanskrit grammars, gives a few *sūtras* to illustrate PRAGṚHYAM (प्रगृह्यम्) : (1) ईदूदेद् द्विवचनं प्रगृह्यम् (I.1.11). Such terms in *dual* number as end in ईत् = ई; ऊत् = ऊ and एत् = ए are known as *pragṛhya;* e.g. अग्नी, *agnī* (dual of *agniḥ,* अग्निः); *vāyū* वायू (dual of *vāyuḥ*, वायुः); माले, *māle,* (dual of mālā); बाहू (Rv. X.121.4); जिगत्नू (X.120.7). In the *pada-pāṭha* in the Ṛgveda, they are expressed as अग्नी इति, वायू इति, बाहू इति and so on (i.e. followed by the word *iti* (इति).

2. अदसो मात् (I.1.12) – when अदत् is declined, and the term ends with ई, ऊ or ए after म, then such words are also *pragṛhya,* e.g. अमी अत्र, अमी आसते, अमू अत्र, अमू आसते (there is no form of अदस् ending in ए, and hence in the Ṛgvedic *pada-pāṭha*, we shall have अमी इति, अमू इति ।

(3) शे (I.1.13) – whenever शे is introduced in the place of सुप्, we have a term of *pragṛhya* category, e.g. अस्मे (as in अस्मे इन्द्राबृहस्पती, (Ṛv. IV.49.4). In the Ṛgvedic *pada-pāṭha,* अस्मे would be expressed as अस्मे इति (see Ṛv. X.24.1, अस्मे रयिं नि); Similarly, we shall have युष्मे इति; त्वे इति; मे इति.

(4)(a) निपात एकाजनाङ् (I.1.14) – The lone अच् *nipāta* i.e. अ, इ and उ) is also of *pragṛhya* category, with the exception of आङ्, for e.g. अ अपेहि (hush, get away), अ अपक्राम, इ इन्द्रं पश्य (Oh, see Indra), उ उत्तिष्ठ (well, get up).

In such cases, the *sandhi*-rūle (अकः सवर्णे दीर्घः) is not imposed, i.e. अ + अपेहि does not become आपेहि, nor उ + उत्तिष्ठ become ऊतिष्ठ.

(b) Similarly, we have a *sūtra* ओत् (I.1.15) which means that the *nipāta* ending with ओ is also *pragṛhya*, and as *pragṛhya* the *sandhi* rule (एचोऽयवायावः) is not applied, i.e., आहो + इति, उताहो + इति (or thus), ना + इदानीं (not now), अथो + इति (after this), अहो + अधुना (oh, now).

(c) We have a *sūtra*, उञ् ऊँ (I.1.17) i.e. उञ् is also known as *pragṛhya*; and this becomes ऊँ (according to Śakalya), उ + इति remains उ + इति (the *sandhi* rule इको यणचि, is not applicable); (according to other authorities, the *sandhi* rule can be applied to give ऊ + इति = विति; again replacing उ with ऊँ, it becomes ऊँइति. (Ṛv. X. 2.3)

We shall give a few illustrations of the *saṁhitā pāṭha* and the *pada-pāṭha* from the Ṛgveda, Book IX. involving *pragṛhya* terms.

Ṛgveda, Book IX

Saṁhitā Pātha		Pada-Pātha
1. इन्दो त्वे न आशसः ।	(1.5)	इन्दो इति त्वे इति । नः । आशसः ।
2. गिरस्त इन्द ओजसा ।	(2.7)	गिरः । ते । इन्दो इति । ओजसा ।
3. तं त्वा मदाय घृष्वय		तम् । त्वा । मदाय । घृष्वये । ऊँ इति ।
उ लोक कृत्नुम् ।	(2.8)	लोकऽकृत्नुम् ।
4. एष उ स्य	(3.10)	एषः । ऊँ इति । स्यः ।
5. पवमानः शृङ्गे शिशानः ।	(5.2)	पवमानः । शृङ्गे इति । शिशानः ।
6. महान् मही ऋतावृधा ।	(9.3)	महान् । मही इति । ऋताऽवृधा ।
7. पवित्रे सोमो अक्षाः ।	(18.1)	पवित्रे । सोमः । अक्षारिति ।

The *pragṛhya* terms are expressed with the term इति in the *pada-pāṭhas* of the Ṛgveda, as well as in the *padapāṭhas* of the Sāma and the Atharvaveda; in the Taittirīya and the Maitrāyaṇa Śākhās also;

वायो इति, Atharva, VI.68.1.
त्वे इति, Sāmaveda. I.1.1.13.
अस्मे इति, Sāmaveda, 1.2.1.3.
विष्णो इति, Taittirīya, I.1.3; Mait. Saṁhitā I.1.3.

The style of expressing the *pada pāṭha* of the *pragṛhya* class in the Yajurveda is different in the respect that the *pragṛhya* term is repeated again after writing it. Thus विष्णो becomes विष्णो इति विष्णो । (Yv. I.4)

Saṁhitā Pāṭha	*Pada-Pāṭha*

Saṁhitā Pāṭha		Pada-Pāṭha
1. विष्णो हव्यं रक्ष ।	(1.4)	विष्णोऽइति विष्णो । हव्यम् रक्ष ।
2. धाम्ने धाम्ने मे भव यजुषे । यजुषे	(1.30)	धाम्ने धाम्नेऽइति धाम्ने धाम्ने । मे भव, यजुषे यजुंषऽइति यजुषें यजुषे ।

The General Principles of the *pada-pāṭha* as in the Mādhyandina Saṁhitā

1. The simple cases, where the *sandhis* of the Saṁhitā-pāṭha are cleared and the accents given :

Saṁhitā-pāṭha — इषे त्वोर्जे त्वा वायव स्थ । (I.1)
Pada-pāṭha — इषे । त्वा । ऊर्जे । त्वा । वायवं । स्थ ।

2. Wherever we have a term of the *pragṛhya* category according to the rules of grammar (Pāṇini, I.1.11-17), in the *padapāṭha*, we use the term इति and then repeat the *pragṛhya* term :

(a) *Saṁhitā-pāṭha* — अस्मे रमस्वास्मे ते बन्धुस्त्वे रायो मे रायः । (IV.22)

Pada-pāṭha — अस्मेऽइत्यस्मे । रमस्व । अस्मे इत्यस्मे । ते । बन्धुः । त्वेऽइति त्वे । रायः । मेऽइति मे । रायः ।

(b) *Saṁhitā-pāṭha* — विष्णों हव्यꣳ रक्ष । (1.4)
Pada-pāṭha — विष्णोऽइति विष्णों । हव्यम् । रक्ष ।

3. In the *pada* (or term where) *avagraha* (अवग्रह, ऽ) is to be shown, in that case the *saṁhitā-pada* is put as such, followed by the term and then the separation is accomplished.

(a) *Saṁhitā-pāṭha* —
श्रेष्ठतमाय कर्मणे । (1.1)
Pada-pāṭha —
श्रेष्ठतमायेति श्रेष्ठ तमाय । कर्मणे ।

(b) *Saṁhitā-pāṭha* —
प्रजावतीरनमीवा । (1.1)

Pada-pāṭha –
प्रजावतीरितिप्रजा वतीः । अनमीवाः ।

4. Where *pragṛhyatva* and *avagrahatva* both are to be shown, in that case the term इति is introduced at the end of the former term, then *pragṛhyatva* is shown, and ओऽइति *avagraha* (separation) is shown : –

(a) *Saṁhitā-pāṭha* –
बृहद्भानो शवसा (XII.106)
Pada-pāṭha –
बृहद्भानोऽइति बृहत् भानो । शवसा । (XII.97)

(b) *Saṁhitā-pāṭha* –
इषमूर्जं शतक्रतो (III.49)
Pada-pāṭha –
इषम् । ऊर्जम् । शतक्रतोऽइति शत क्रतो ।

5. When in the *saṁhitā-pāṭha*, in the *avagṛhya* portion, if we have in the text an anomalous (छान्दस) *dīrgha*, or anomalous ष, स or ण, in that case, at first, we place the anomalous reading as such, and then we remove the anomaly and introduce the term इति; and perform the *avagraha* (separation).

We give one illustration of each of the four anomalies :

(i) of *dīrghatva*, (ii) of ष, (iii) of स and (iv) of ण.

(a) *Dīrghatva* –
Saṁhitā-pāṭha – अग्नेऽदब्धायोऽशीतम पाहि । (II. 20)
Pada-pāṭha – अग्ने । अदब्धायोऽइत्यदब्ध आयः । अशीतम । अशितमेत्यशि तम । पाहि ।

(b) ष् to be modified to स्
Saṁhitā-pāṭha – दक्षिणामा रोह त्रिष्टुप् (X.11)
Pada-pāṭha – दक्षिणाम् । आ । रोह । त्रिष्टुप् । त्रिस्तुबिति त्रि स्तुप् ।

(c) स् to be modified to *visarga (:)*
Saṁhitā-pāṭha – वयस्वन्तो वयस्कृत सहस्वन्तः सहस्कृतम् । (III.18)

Pada-pāṭha — वयस्वन्तः । वयस्कृतम् । वयः कृतमिति वयः कृतम् । सहस्वन्तः । सहस्कृतम् । सहः कृतमितिसहः कृतम् ।

(d) ण् to be modified to न्
Saṁhitā-pāṭha — प्रणिनाय महते सौभगाय (V.43)
Pada-pāṭha — प्रणिनाय । प्रनिनायेति प्र निनाय ।

6. Sometime a term is not *avagṛhyamāṇa* (i.e. it is not to be broken into parts), and it has the *anomalous* (छान्दस) *dīrghatva,* or anomalous ष्, स् or ण्, in such a case, first it is to be written as such in the *pada-pāṭha* and then the anomaly is removed; इति added and repeated; For example:

(a) Anomalous dīrghatva (long vowel for short)
Saṁhitā-pāṭha — हविः शमीष्व सुशमि शमीष्व । (I.15)
Pada-pāṭha — हविः । शमीष्व । शमिष्वेति शमिष्व ।

(b) Anomalous ष् — i.e. ष् has been used for स्.
Saṁhitā-pāṭha — सुषुवुर्मदम् । (XX.63)
Pada-pāṭha — सुषुवुः । सुसुवुरिति सुसुवुः । मदम् ।

(c) Anomalous ण्, i.e. ण् has been used for न्.
Saṁhitā-pāṭha : त्रिणवत्रयस्त्रिंशौ । (X.14).
Pada-pāṭha : त्रिणव त्रयस्त्रिंशौ । त्रिनवस्त्रिंशाविति त्रिनवत्रयस्त्रिंशौ ।

7. Unless there is a very special reason, ordinarily, in the *pada-pāṭha,* the accents of the original pāṭha are maintained.

इषे । त्वा । ऊर्जे । त्वा । वायवः । स्थ ।

8. Whenever, the term of the *saṁhitā-pāṭha* with an imposed इति added to it is again repeated, all the three terms abide by the rules of accent and *sandhi* of the *saṁhitā-pāṭha.*

विष्णोऽइति विष्णो । (I.4)
अस्मेऽइत्यस्मे । (IV. 22 : 26)

9. Whenever in the *saṁhitā-pāṭha*, *avagraha* is to be shown,

the latter part of the *avagraha* term bears the same accent as of the *saṁhitā-pāṭha*.

(a) *Saṁhitā-pāṭha* — श्रेष्ठतमाय । (I.1)
Pada-pāṭha — श्रेष्ठतमायेतिश्रेष्ठ तमाय ।
(b) *Saṁhitā-pāṭha* — प्रजावतीः ।
Pada-pāṭha — प्रजावतीरिति प्रजा वतीः ।

5

PHONETIC AND SCRIPT PECULIARITIES OF THE YAJURVEDA SCHOOL

The pronouncement of several consonants in the Mādhyandina Saṁhitā of the Yajurveda differs from the pronouncement in the other Saṁhitās, and the corresponding difference we have in writing or inscribing these texts. A similar type of difference we have in the *pada-pāṭhas* also. We shall indicate here in brief these differences. The use of *dvitva* (doubling) of certain consonants like ज् (j), व् (v), प् (p), ट् (ṭ) before ठ् (ṭh), म् (m), क् (k), i.e. ज् becomes ज्ज; व् becomes व्व्; प् becomes प्प्; ठ् becomes ट्ठ, ढ् becomes, ड्ढ; ध् becomes द्ध्; घ् becomes ग्घ्; and so on, and further म् becomes म्म्; क् becomes क्क् – we shall illustrate it with an example.

Ordinary *Saṁhitā-paṭha* –

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय
कर्मण, आप्यायध्वमघ्न्या इन्द्राय भागं प्रजावतीरनमीवा
अयक्ष्मा मा व स्तेन ईशत माघशꣳसो ध्रुवा अस्मिन्
गोपतौ स्यात बह्वीर्यजमानस्य पशून्पाहि । (Yv. I.1)

With doubling of several consonants –

इषेत्त्वोर्ज्जेत्त्वाव्वायवस्थ देवो व्वः सविताप्प्रापर्पयतु श्श्रेष्ट्ठ-तमाय
कर्म्मणऽआप्ययाय द्ध्वमग्घ्न्याऽइन्द्रायभागम्प्रजावतीरनमीवाऽअयक्क्ष्माव्वस्तेन
ईशत माघशꣳसोद्ध्रुवा अस्म्मिन् गोपतौ स्यात बह्व्वीर्य्यजमानस्य पशून्पाहि ॥

The corresponding changed Pada-Pāṭha is as follows :

इषे । त्वा । ऊर्ज्जे । त्वा । व्वायवः । स्थ । देवः । व्वः । सविता ।
प्र । अर्प्पयतु । श्रेष्ट्ठतमायेति श्श्रेष्ट्ठ तमाय । कर्म्मणे । आ ।
प्यायद्ध्वम् । अग्घ्न्याः । इन्द्राय । भागम् । प्रजावतीरितिप्प्रजा
व्वतीः । अनमीवाः । अयक्क्ष्माः । मा । व्वः । स्तेनः । ईशत ।

मा । अघशꣳसऽइत्यघ शꣳसः । ध्रुवाः । अस्मिन् । गोपताविवितिगो-
पतौ । स्यात । बह्वीः । यजमानस्य । पशून् । पाहि ॥

The Kātyāyana Prātiśākhya has given the general rule as follows :

रेफहकारोत्तरवर्तिनां व्यञ्जनानाम्, अनच्पराणां च उत्तराणां
यराम्, यणः पराणां मयाम्, मयः पराणां वा यणाम्,
शरं पराणां खयाम्, खयः पराणां वा शरां, अन्येषां च
वर्णानां यथालक्षणं द्वित्वं विलिख्यते ॥

Such consonants as have र् and ह् preceding, or following, such य as have अच् (अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ) following, and अनच् (non-अच्), i.e. consonants preceding, such म's as follow यण् (य्, व्, र्, ल्), such म's as follow य, such ख's as follow शर् (श्, ष्, स्), such शर (श्, ष्, स्) as follow ख's – in such cases, we have *dvitva* or doubling.

Two or three types of *anusvāra* in the Mādhyandina Saṁhitā

With the exception of रेफ and ऊष्म, the *anusvāra* following the other consonants assumes the *savarṇa* (सवर्ण) form, i.e. the *anusvāra* (ṁ) becomes ङ् before कवर्ग (k, kh, g and gh); it becomes ञ् before च वर्ग (c, ch, j, and jh); it becomes ण् (ṇ) before टवर्ग (ṭ, ṭh, ḍ, ḍh); it becomes न् (n) before तवर्ग (t, th, d and dh); and it becomes म् (m) before पवर्ग (p, ph, b and bh) :

पंक = पङ्क; पंच = पञ्च; कंटक = कण्टक; खंड = खण्ड;
अंत = अन्त; अंब = अम्ब; दंभ = दम्भ etc.,
(माध्यन्दिन संहितापाठेऽनुस्वारस्य रेफोष्मवर्जं सर्वत्रैव परसवर्णत्वं नित्यं भवति ।)

But *anusvāra* is not *savarṇa* before रेफ and ऊष्म consonants. In the Yajurveda, these *anusvāras* are depicted by special symbols ꣳ and ꣴ ; among the two, ꣳ is *dīrgha* (or long one) and ꣴ is *hrasva* (or short one).

The *dīrgha* Symbol

The *anusvāra*, appended to a *hrasva* (or short vowel) and followed by र्, श्, ष्, स्, and ह् is represented by *dīrgha*

symbol ◌̐ just as :

(i) यज्ञंसुकृतम् is written as यज्ञ ँसुकृतम्– ज्ञ् has short vowel अ and hence the dīrgha (*anusvāra* is followed by स्, an *ūṣma varṇa).*

(ii) संसृजेथामयम् is written as स ँ सृजेथामयम्—here again the *anusvāra* is on *hrasva* vowel, अ of स, and hence *dīrgha anusvāra* (ँ).

(iii) प्रयुजं स्वाहा = प्रयुज ँस्वाहा (*anusvāra* is followed by स् and preceded by hrasva vowel अ of ज).

(iv) (a) संरराण = स ँ रराण (anusvāra is followed by रेफ) and is preceded by a hrasva अ of स).

(b) तं रक्षस्व = त ँ रक्षस्व

(v) मैनं हिंसीः = मैन ँ हि ँ सीः (the *ūṣmas* which follow the *anusvāra* are ह् and स्, and are preceded by the hrasva vowels अ of नं and इ of हि).

(vi) उञ्जेषं सविता = उञ्जेष ँ सविता ।

(vii) भारं हरन्निव = भार ँ हरन्निव ।

(viii) अस्मभ्यं शिवः = अस्मभ्य ँशिवः ।

(ix) (a) दृंहन्ताम् = दृ ँहन्ताम्; (b) सिंह्यसि = सि ँ ह्यसि ।

(x) विष्णुं सूर्यम् = विष्णु ँ सूर्यम् ।

The *hrasva* Symbol

The *anusvāra*, appended to a *dīrgha svara* (or long vowel) followed by र् and श्, ष्, स् and ह् is represented in script by a *short* symbol ꣳ, for which we shall quote a few examples from the Mādhyandina Yajuḥ Saṁhitā. It should be emphasized here that both the *dīrgha* (दीर्घ, ँ) and hrasva (ह्रस्व, ꣳ) symbols are merely for script in the literature of the Yajurveda School (Kṛṣṇa and Śukla, both), but there is no distinction in their pronouncements, and for that matter, they are merely just as any other *anusvāra* in the most natural form. According to the usage, it is not necessary to indicate a difference between the *dīrgha* (दीर्घ ँ) and *hrasva* (ꣳ) before a रेफ and *ūṣma* (श्, ष्, स् and ह्). Many of the scribes indiscriminately and invariably use only one symbol ꣳ. We shall now illustrate the *hrasva* symbol (appended to a *dīrgha* vowel)

(i) गृहपतीनां सोमः = गृहपतीनाꣳसोमः ।

(ii) तेषां सहस्रयोजनेव = तेषाꣳसहस्रयोजनेव ।

(iii) आयूंषि पवस आ = आयूꣳषि पवस आ ।

(iv) ऋषीणां स्तुतेन = ऋषीणाꣳस्तुतेन ।

This also needs emphasisation that these two *script* symbols of *anusvāra* are only used in writing the *saṁhitā-pātha* but *never* in the *pada-pāṭhas*.

A Third Obsolete Symbol

Besides the *hrasva* (ꣳ) and *dīrgha*(ꣴ),there was a third *guru* symbol also, now nowhere found. We find its mention in the following lines of the Pratiśākhya Pratijñā-Pariśiṣṭa :

तस्य त्रैविध्यमाख्यातं ह्रस्व-दीर्घ-गुरु-भेदैः ।
दीर्घात् परो ह्रस्वो ह्रस्वात् परो दीर्घो गुरो परो गुरुः ॥ (312)

In fact, between *dīrgha* and *guru,* there is no difference at all, as has been clarified by Anantabhaṭṭa, a commentator :

वस्तुतस्तु गुरुदीर्घयोर्भेदो नास्ति, तथाप्युपाधि भेदाद् भेदो मन्तव्यः ।
अस्ति चात्रोपाधिः । संज्ञाभेदो लिपि भेदश्च ।
तृतीयस्त्विदानीं प्रायशः, परिभ्रष्टः, तथापि प्राचीन सम्प्रदायानुरोधाज्ज्ञायते ।

Some of *veda-pāṭhīs*, erroneously, (may be even supported by a tradition) differently pronounce the *anusvāra* followed by र्, ष्, स्, and ह् by a sound. The symbol, in fact, is meant for script only, and not for pronouncement.

In script, the symbols ꣳ or ꣴ (only mostly one symbol ꣳ) are used in the Śulba Sūtras of the Yajuḥ school (White as well as Black), for we have –

(i) दीर्घचतुरस्र ꣳसमचतुरस्रं चिकीर्षꣳस्तिर्यङ्मानींकरणीं कृत्वा ०
(Baudhāyana Sūtra 54)

(ii) वेद्यꣳसावुन्नयति (Āpastamba, Kāṇḍa IV, Sūtra 12)

These symbols have also been used in the Śatapatha Brāhmaṇa. The Ṛk, the Sāma and Atharva Saṁhitās do not use them.

Three modes of Yakāra,y (य्)

In the *saṁhitā-pāṭha*, and the *pada-pāṭhas*, we have three modes of (य्) in script with finer shades of differentiation in pronouncement too. These details have been given in the Prātiśākhyas and I would briefly indicate it.

According to the Mādhyandina School, we have three modes of yakāra, y, (य्): (i) long or *guru*, गुरु, (ii) short or *laghu*, लघु and (iii) shorter, *laghutara*, लघुतर.

Long Yakāra – The long or guru yakāra is written usually as ꣺ i.e. with a diagonal stroke in the body of य. It is written or scribed (a) in the beginning of a *pāda* (पाद, or a quarter of the metre), (b) in the beginning of a *pada* (पद or term), (c) when r (repha र्), h (ह्), y (य्), ṛ (ऋ) occur mid between in a compound syllable (पादादिः, पदादिः, रेफहयऋ वर्णे संयुक्त मध्यगः; आम्रेडने पूर्वपदादिश्च यो यकारः स गुरुः स्मयतिः).

Illustrations – 1. *Pādādi*, पादादि – In the *saṁhitā-pāṭha*, in the beginning of a quarter or *pāda*–

यज्ञेन यज्ञमयजन्त (XXX 1.16), the quarter starts with the word यज्ञेन, of which the first letter is य, so it becomes ꣺, *guru* or long, and hence

꣺ज्ञेन यज्ञमयजन्त

2. *Padādi*, – In the beginning of a term, but not, if y, य्, is in the middle of the term –

꣺ज्ञमयजन्त (XXX 1.16)

Here the first य् is guru and not the middle one of अयजन्त.

3. Combined with र् (repha or r) – सूर्य्यः would be scribed as सू꣺र्य्यः of the double y's, the first one following repha, र् is *guru* not the second one.

4. Combined with ह् (hakāra, h)–

गेह्याय becomes गेह्याय. (XVI.44)

5. Combined with य् (yakāra, y)—

धाय्यारूपम् becomes धाय्यारूपम्. (XIX. 24)

6. Combined with ऋ (ṛkāra, ṛ)

सामान्यृग्भिः becomes सामान्यृग्भिः. (XXIX. 12)

7. आम्रेडने पूर्वस्य

यत्र यत्र becomes यत्रयत्र. (XXIX. 43)

We have similar long *yakāras* in the *pada pāṭha* also.

(1) पदादौ–यज्ञेन । यज्ञम् (XXXI.16)

(2) Combined with repha, ṛ र्-सूर्य्य (III. 9)

(3) Combined with *hakāra,* (h).

गेह्याय (XVI. 44)

(4) Combined with *yakara* (y).

धाय्यारूपमिति धाय्या रूपम्

(XIX. 24; Pada-pāṭha XIX. 22)

(5) In the case of *avagraha*, not the former but the latter one (अवग्रहे परभागादिः)

देवयजनमितिदेव यजनम्

(6) In the *āmreḍita*, both of them are *gurus* (पदादावग्रहे च)

यत्र यत्रेतियत्र यत्र (XXIX. 43)

Short Yakāra – The usual current way of writing य्,y, is the *laghu* or short yakāra. The rest of the *yakāras* (not covered under the rules of *guru-yakāras*) are usually short *yakāras.* The illustrations of such y's are given here.

(i) यकार(occuring only in the middle of the term (पद मध्यगः केवलः) — देवयजनम् (IV.1)

Here य is short *yakāra.*

(ii) Combined with letters other than रेफ, r.

रेवान्यो॰ (III.29)

(iii) the य् which occurs after the fifth letter of a *varga* (पंचमात्परः पदादिः) :

रेवान्यो॰ (III.29)

(iv) y (य्) occuring in the middle of a quarter or pāda, but after an *upasarga* (prefix) is short –
व्वियत् (XXXIV.34); अनुयं० (XXXIII.80)

(v) आम्रेडन उत्तरस्य–the latter one in *āmreḍana* is short y–
यत्रयत्र (XXIX.43)

We have similarly short *yakāra* in the *pada-pāṭhas.* If y (य्) occurs in the middle of the term and is not the *guru-yakāra,* then it is the short or *laghu yakāra.* For examples,

(i) देवयजनमिति देव यजनम् । (IV.1)

y, य्, occuring after *iti*, इति, in the *pada-pāṭha* is also laghu or short –

यज्ञपतिरिति यज्ञ पतिः (I.2)

In some of the old manuscripts, the *laghu yakāra* is designated by a dot placed at the bottom of य i.e. य़–

देवयजनमिति देव यजनम् (IV.1)

Laghutara or Shorter Yakāra – In case we have, as a result of *sandhi* (euphony), a *yakāra* at the end of the term, like अय् - आय्, it is called *shorter* or *laghutara yakāra*; but this type of *yakāra* has now become obsolete.

Three modes of Vakāra

Just like y (य्), we have three modes of v (व्) also in the *saṁhitā-pāṭha* and the *pada-pāṭha* of the Yajurveda, (i) the long or *guru vakāra,* (ii) the short or *laghu vakāra*, and (iii) the shorter or *laghutara vakāra*.

Guru or Long Vakāra – The *vakāra*, which occurs in the beginning of term is *guru-vakāra* and it is expressed in writing by just doubling it, व्व् -

वायवस्थ becomes व्वायवस्थ (1.1).

Laghu or Short Vakāra – In writing, the *laghu vakāra,* is expressed in its unmodified form, i.e. व् means laghu or short

vakāra. Of all the v's, which is *laghu* or short, may be indicated thus:

(i) One occuring in the middle of a term (पदमध्यगः) – प्रजावतीः (I,1)
(ii) Used in the sense of a second person (युष्मदादेशः) देवो वः (I.1); या वाङ्कशा (VII.11)
(iii) Vā as *nipāta*. For example वा as *nipāta* – वातो वा (IX.7); न वाऽउ (XXIII.16)
(iv) वा in the sense of alternative (or *vikalpa*) मित्रावरुणनेत्रा वा मरुन्नेत्रा वा (IX.36)

Laghutara Vakāra – It occurs at the end of terms as a result of *sandhi*, as अव्–आव्

वायू + ऋतस्पते = वायवृतस्पते (XXVII.34) here व् of वृ is laghutara or shorter.

(See *Aṣṭādhyāyī*, व्योर्लघु प्रयत्नतरः शाकटायनस्यैव –VIII.3.18)

Here are given several illustrations of these long and short vakā*ras* from the *pada-pāṭha* also –

Long – व्वायवः । व्विष्णोः । व्वः । व्वोम्
देववीतयऽइतिदेव । व्वीतये । (I.15)
व्व्रतपतऽइतिव्व्रत पते । (1.5)

Short – In the *pada-pāṭha*, both the *vakāras* (one occuring in the middle of the term and also the one following the term *iti*, इति) are *laghu* or short –

पदमध्यग – देवयजनमिति देव यजनम् (IV.1)

Following *iti* – व्विष्णोऽइति विष्णो (1.4)
व्व्रतपतऽइति व्रत पते (1.5)

Shorter–as Vakāra of अव् and आव्, arising out of a *sandhi*–

त्रिनव त्रयस्त्रिंशाविति त्रिनव त्रयस्त्रिंशौ

(here व् in त्रिंशाविति is shorter or *laghutara*) :

त्रिंशौ + इति ——त्रिंशाविति

(here व् has arisen as a result of *sandhi* औ + इ=आव्).

6

COMMENTATORS ON THE YAJURVEDA

Of the old commentators on the Mādhyandina Saṁhitā of the Yajurveda, the only two are such whose commentaries on the entire Yajurveda are available in Sanskrit, Uvaṭa and Mahīdhara. During our own days, a remarkable exposition of the Yajurveda was made available to us on quite different lines which gave us altogether a new vision in regards to the subject matter of the Vedas. This commentary has been by Maharṣi Dayānanda Sarasvatī (1824-1883), completed in the Vikram era, Mārga Śīrṣa, Kṛṣṇa 1, Saturday Samvat 1939 (or 1882 A.D.) and printed in full on Vaiśākha, Śukla 11, Saturday, Samvat 1946 (1889 A.D., i.e. after the death of the author). This has been further commented upon by Brahmadutta Jijñāsu and Yudhiṣṭhira Mīmāṁsaka. On the basis of this commentary, several other Hindi commentaries and translations in Indian languages have been made available to public.

Three chapters of the Yajurveda have traditionally gained special popularity, Chapter XVI (Rudrādhyāya), Chapter XXXI (Puruṣa Sūkta) and Chapter XL (Īśāvāsyopaniṣad), and a large number of old and new commentaries are made available on these Chapters under various names. Chapter XXXII is also known as Tadeva Upaniṣad.

The Śatapatha Brāhmaṇa is not a regular commentary on the Yajurveda, and still it stands for all times the most important exponent of the school of the Yajurveda. This appears to be a joint work of two scholars, Yājñavalkya and Śāṇḍilya.

Perhaps, the oldest name of a commentator of the Mādhyandina Saṁhitā is Śaunaka (शौनक). Uvaṭa does not give his commentary on the Puruṣa Sūkta (Chapter XXXI). He is pleased to reproduce the commentary of Śaunaka on these twenty-two verses (from सहस्रशीर्षा० to श्रीश्च ते०). The colophony

at the end of verse 22 in Uvaṭa's commentary has the words "इति शौनकप्रणीतं पुरुषसूक्तभाष्यं समाप्तम्". In several manuscripts, available at Vārāṇasī, Uvaṭa's commentary on Chapter XXXI is altogether missing.

In the commentary of the first verse of this Puruṣa Sūkta, we have the following words :

> पुरुषसूक्तस्य नारायणऋषिः पुरुषो देवतानुष्टुप् छन्दः अन्त्यात्रिष्टुप्
> मोक्षो विनियोगः ।
> अस्य भाष्यं शौनको नाम ऋषिरकरोत् ॥
> प्रथमं विच्छेदः क्रियाकारकसम्बन्धः समासः । प्रमेयार्थव्याख्येति
> सर्वमितज्जनकाय मोक्षार्थ कथयामासेति ।

It is clear from this that Uvaṭa had seen the commentary of Śaunaka on the Puruṣa Sūkta (Śaunaka might have also commented on the other *adhyāyas* or Chapters of the Yajurveda). Nārāyaṇa is the traditional Ṛṣi of this *sūkta*. *Puruṣa is the devatā*; for the first twenty-one verses, the metre is Anuṣṭup, and for the last one is Triṣṭup. The *viniyoga* is *mokṣa*, the final emancipation from the bondage of life and death. The subject matter of the entire Chapter is *adhyātma*, metaphysical or spiritual knowledge.

Śaunaka in his commentary starts with his *pada-viccheda*, i.e. he decompounds the words (this means that perhaps the *pada-pāṭha* of the Yajurveda was not available to him), and gives other grammatic clarifications. It is difficult to say whether Śaunaka was a Vedic seer or a scholar of Vaiṣṇavite age (he uses the term *Vāsudeva*), यथा इन्द्रादयो देवाः यज्ञेन ज्योतिष्टोमाख्येन यज्ञपुरुषं वासुदेवं विधिना अयजन्त (Verse 16). Śaunaka is very liberal in his interpretations. Even *yogins* are *devatā* to him, for he says :

> यत्र पूर्वे साध्याः प्रथमे सुराः सन्ति विद्यन्ते देवाः तेजसा देदीप्यमानाः ।
> एवं योगिनोऽपि दीपनाद् देवा यज्ञेन समाधिना नारायणाख्यं ज्ञानरूपम्
> अयजन्त । यतः तानि समाधिरूपाणि धर्माणि प्रथमान्यासन् । ते तु
> नाकं सनकादीनां स्थानं गच्छन्ति । ये तु योगिनो महिमानः
> जन्मान्तरै निर्धूतगुणाः शुद्धाः ते नारायणाख्यं पुरुषमाविशन्ति ।
> मुक्तिं गच्छन्तीत्यर्थः (Verse, 16)

Date of Śaunaka, however, remains undetermined.

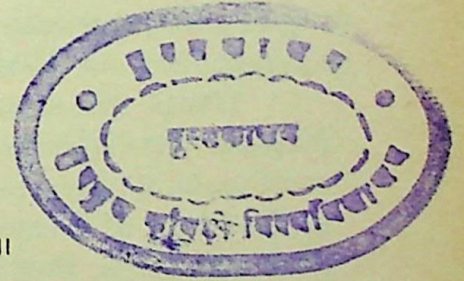
Next to him, in certain respects is the name of some Hari Svāmī of Kali-Samvat 3740 (638 A.D.); his commentary in the form of a handscript is available (in the Sarasvatī Bhaṇḍāra, Vārāṇasī) on the Haviryajña Chapter of the Śatapatha Brāhmaṇa (first Kāṇḍa). He was the grandson of certain Guha-Svāmī (गुहस्वामी) and son of Nāga Svāmī (नागस्वामी), his *gotra* was Parāśara (पराशर), and he was resident of Puṣkara. He is known to be a commentator of the Śatapatha Brāhmaṇa :

नागस्वामी सुतोऽवन्त्यां पाराशर्यो वसन् हरिः ।
श्रुत्यर्थं दर्शयामास शक्तितः पौष्करोश्च कः ।
श्रीमतोऽवन्तिनाथस्य विक्रमार्कस्य भूपतेः ।
धर्माध्यक्षो हरिस्वामी व्याख्याच्छतपथीं श्रुतिम् ॥

(Colophony at the end of the Seventh chapter on the first Kāṇḍa of the Śatapatha).

We are, however, not sure whether Hari Svāmī Commented on the Yajurveda.

Uvaṭa – Uvaṭa is one of the most notable commentators of the White Yajurveda; two readings of his commentary are available. In the Kāśī recension, we have Uvaṭa's own commentary on the Puruṣa Sūkta, whereas in the Mahārāṣṭra recension, Śaunaka's commentary on the Sūkta has been given instead. Uvaṭa opens his commentary with the following lines :

हृदयं दक्षिणं चाक्षिमण्डलं चाधिरुह्य यः ।
चेष्टते तमहं नौमि ऋग्यजुःसामविग्रहम् ॥ १ ॥
आदित्याल्लब्धवान्यस्तु शाखाः पञ्चदशापराः ।
तं याज्ञवल्क्यं वन्देऽहं मन्त्रभाष्य प्रसिद्धये ॥ २ ॥
गुरुतस्तर्कतश्चैव तथा शातपथ श्रुतेः ।
ऋषीन्वक्ष्यामि मन्त्राणां देवताश्छन्दसं च यत् ॥ ३ ॥
ऋजो यजूंषि सामानि तथार्थः पदवाक्ययोः
श्रुतयश्चात्र याः प्रोक्ता योऽर्थवादश्च कर्मणः ॥ ४ ॥

There are hundred and one Adhvaryu Śākhās or the Yaju's recensions of which the Mādhyandina Śākhās are fifteen, handed down from the time of Āditya, Uvaṭa pays tribute to the great sage Yājñavalkya, author of the Śatapatha Brāhmaṇa, but he does not introduce himself. At the end of

the Fortieth Chapter, Uvaṭa however gives the following lines :

आनन्दपुरवास्तव्य वज्रटाख्यस्य सूनुना ।
उवटेन कृतं भाष्यं पदवाक्यैः सुनिश्चितैः ॥ १ ॥
ऋष्यादींश्च नमस्कृत्य अवन्त्यामुवटोऽवसन् ।
मन्त्राणां कृतवान्भाष्यं महीं भोजे प्रशासति ॥ २ ॥

This means that Uvaṭa was the son Vajraṭa, resident of Ānandapura, and he wrote his commentary from a reliable text in Avanti during the reign of Rājā Bhoja. The Baroda Text of the Commentary gives the colophony with verbal alterations :

आनन्दपुरवास्तव्य वज्रटाख्यस्य सूनुना ।
मन्त्रभाष्यमिदं चक्रे भोजे राज्ये प्रशासति ॥

The Poona manuscript gives the following lines at the close of chapter 10 –

ऋष्यादींश्च नमस्कृत्य अवन्त्यां उवटो वसन् ।
मन्त्रभाष्यमिदं चक्रे भोजे राज्ये प्रशासति ॥

It is difficult to say whether these colophonies were composed by Uvaṭa, or later on by some one belonging to his school. Since Bhoja was the head of the State of Ujjayanī during the Vikrama era 1075-1117, we can rightly place Uvaṭa near about 1100 Vikramī or 1050 A.D.

Uvaṭa उवट, sometimes also spelt as U-aṭa (उ-अट) was a Nāgara, नागर, Brāhmaṇa; his father Vajraṭa was an *upādhyāya* or of teaching profession, since we have also a line inscribed at the close of Uvaṭa's commentary of the *Īśavāsyopaniṣad* (Ānandāśrama, Poona) –

इति श्रीमद् वज्रट भट्टोपाध्यायात्मज सकलनिगमविच्चूडामणि
श्रीमदुवटभट्टार्य विरचिते... चत्वारिंशत्तमोऽध्यायः ॥ ४० ॥

In several published editions of Uvaṭa's commentary on the Yajurveda, we find merely Mahīdhara's commentary reproduced by oversight or negligence. Uvaṭa quotes

copiously from Yāska's Nirukta and Nighaṇṭu without naming the sources. He refers to the Bṛhaddevatā in his preface to the commentary. Most of his commentary is devoted to the *yajñas* and their details, but at places, he also subscribes to the school of metaphysical and spiritual interpretations.

There are several minor points in his commentary which have important historical value. His quotation from the Nirukta, Chapter XIII. 12 in his commentary on the verse Yv. XVIII.77 shows that the Chapter XIII constituted a part of the Nirukta in his times as a *pariśiṣṭa*, His quotation रेप इति पाप नाम (Yv.V.3), shows that the word *repa* is a synonym of *pāpa*, पाप, or sin, but the word does not occur in the Nighaṇṭu in this context :

अरेपसौ = अपापौ (उवट); पापरहितौ (महीधर)।

Uvaṭa does not prefer to quote from the Sarvānukramaṇī, which was either not available to him, or which he did not value; he writes :

गुरुतस्तर्कतश्चैव तथा शातपथश्रुतेः ।
ऋषीन् वक्ष्यामि मन्त्राणां देवताश्छन्दसं च यत् ।

For assigning *ṛṣi, devatās* and metres, he relied on what he traditionally learned from his preceptor, or on reasoning, or on the authority of the Śatapatha Brāhmaṇa.

In the Fifth Chapter of the White Yajurveda, we have three *yajus* : उर्वश्यसि, आयुरसि, पुरुरवाऽअसि (V.2) : In the beginning, Uvaṭa comments like this:

उर्वश्यसि उत्तरारण्याज्यविलापनीमुपस्पृशति ।
आयुरसि उत्तरारणिं निदधाति ।
पुरूरवा असि इतिहासपक्षेण मन्त्रत्रयं व्याख्यातं
श्रुत्या । "उर्वशी वा अप्सराः पुरूरवाः पतिरथ यत् तस्मिन्
मिथुनादजायत तदायुः" इति ।

Thus Uvaṭa gives the mythology of the birth of Āyu from the union of Urvaśī and Purūravā. Purūravā, the husband, is upper fire-stick, *uttarārani,* and both of them couple and produce the child Āyu (Kātyāyana Śrautasūtra).

Mahīdhara – Mahīdhara makes Uvaṭa's commentary as his base, and in a scholarly way, he supplies a good deal of details. Mahīdhara was a great *ācārya*, versed in the traditional lore, a resident of Kāśī (Vārāṇasī); he is also the author of the Mantra-Mahodadhi (मन्त्रमहोदधि), a Tantra-text, and he commented on it also. Whilst Uvaṭa was basically a Vaiṣṇava, Mahīdhara appears to be belonging to the Tantra School.

Mahīdhara's commentary on the White Yajurveda is known as the Veda-Dīpa (वेददीप). Mahīdhara bases his commentary on the Uvaṭa's, but he supplies the commentary with the large number of quotations from the *śrauta sūtras* of Kātyāyana (Kātīya Śrautasūtra). For this purpose, he completely utilized the commentary of Sāyaṇa-Mādhava also on the Kāṇva Saṁhitā (काण्व संहिता) of the White Yajurveda. The opening lines of Mahīdhara's commentary, the Veda-Dīpa, are :

प्रणम्य लक्ष्मीं नृहरिं गणेशं भाष्यं विलोक्यौवट-माधवीयम् ।
यजुर्मनूनां विलिखामि चार्थं परोपकाराय निजेक्षणाय ॥ १ ॥
दूरादसूयां निर्धूय कृपां कृत्वा ममोपरि ।
विलोक्यो वेददीपोऽयं बुद्धिमद्भिर्द्विजोत्तमैः ॥ २ ॥

Mahīdhara quotes verbatim from Mādhava's commentary (See XIII.45). Some of us think Mādhava, to whom Mahīdhara refers, is the same Veṅkaṭa Mādhava, whose commentary formed the basis of Sāyaṇa's commentary on the Ṛgveda, but others hold the view that Mādhava referred to by Mahīdhara is Sāyaṇa-Mādhava, the commentator of the Kāṇva Saṁhitā of the Yajurveda.

Mahīdhara is the author of several works, e.g. Mantra Mahodadhi, his commentary on the Kātyāyana Śulbasūtra, etc. The author introduces himself in the Mantra-Mahodadhi as follows :

प्रणम्य लक्ष्मीं नृहरिं महागणपतिं गुरुम् ।
तन्त्राण्यनेकान्यालोक्य वक्ष्ये मन्त्रमहोदधिम् ॥

The opening lines of the Veda-Dīpa and Mantra-Mahodadhi are very much the same and hence, it appears to be a fact that the author of both the texts is the same. In the

Mantra-Mahodadhi, we have :

अब्दे विक्रमतो जाते वाणवेद नृपैर्मिते ।
ज्येष्ठाभ्यां शिवस्याग्रे पूर्णो मन्त्रमहोदधिः ।। (१३२)

Commenting on these lines, Mahīdhara himself writes : पञ्चचत्वारिंशदुत्तरषोडशशततमे विक्रम नृपादगते सति; i.e. the treatise was finished on the Jyeṣṭha, Aṣṭamī (8th day) of the Vikram era 1645 (or 1588 A.D.). The commentary on the Yajurveda also must have been of 1588 $\pm$ 10 of the Christian Era. The oldest manuscript of the Veda-Dīpa available is probably of 1600 A.D.

Apart from being scholarly in unnecessary deatils, there is nothing remarkable in Mahīdhara's commentary; for his clarity and concepts he entirely depends on Uvaṭa.

Commentators on the Kāṇva Recension

Sāyaṇa (1315-1387 A.D.) wrote his commentary on the Kāṇva Saṁhitā (Chapter 1-20 only) under the patronage of King Bukka. Ananta, another commentator on the Kāṇva Saṁhitā is of the view that Sāyaṇa-Mādhava wrote commentary only on the first twenty chapters of the Saṁhitā :

व्याख्याता कण्वशाखीय संहिता पूर्वविंशतिः ।
माधवाचार्यवर्येण स्पष्टीकृत्य चोत्तरा ।।

In his Introduction to the commentary, Sāyaṇa enumerates 15 recensions of the White Yajurveda. Other commentaries on the Kāṇva Saṁhitā are :

Commentator	Name of Commentary	Probable age
1. Ānandabodha, son of Jātaveda Bhaṭṭopādhyāya	Kaṇva-Veda-Mantra-Bhāṣya-Saṁgraha	1200-1297 A.D.
2. Ananta (Ananta Bhaṭṭa), of Kāśī, Vāgeśa Bhaṭṭa, mother	Bhāvārtha-dīpikā (also Veda-Dīpa)	1650 A.D.

Commentator	Name of Commentary	Probable age
Bhāgīrathī; author of Kāṇva-Kāṇṭhābharaṇa Yājuṣa Prātiśākhya. Bhāṣikā Sūtra Bhāṣya etc.		
3. Kālanātha, patronised by Rājā Mahārāja Deva, of a Pañcanada city, named Ucca.	Yajurmañjarī based on Uvaṭa's commentary	1200 A.D.
4. Murari Miśra, son of Veda Miśra	Pāraskara-Mantra-Bhāṣya, based on Gṛhya Bhāṣya of his father.	1350 A.D.
5. Halāyudha, patronised by Raja Lakṣmana Sena Deva.	Brāhmaṇa Sarvasva	1200 A.D.

Yajurveda and Western Scholars

Among eminent Western Vedic Scholars, one of the most outstanding name is of Prof. Albert WEBER (1825-1901) who at the age of twenty presented a "Yajurveda Specimen cum Commentario" to the Breslau University. This thesis was accepted for the award of their Ph.D. degree by the University authorities in the same year 1845. After that preliminary study, Weber completed his edition of the "Vājasaneyi Saṁhitā (in the Mādhyandina – and Kaṇva Śākhā with the commentary of Mahīdhara)" – this job took him full seven years. Prof. Weber has been one in the line of German Vedic Savants, who during the second half of the Nineteenth Century published in Europe most of the *editions.*

1848, the Sāma Veda, edited by Theodor Benfey.
1849-74, the Ṛgveda, by F. Max Müller.
1856, the Atharvaveda by Rudolf Roth and his American colleague William D. Whitney and from 1852.

onwards the different versions of the Yajurveda.
1852, the Vājasaneyi Saṁhitā by Albrecht Weber.
1871-72, the Taittirīya Saṁhitā by Albrecht Weber.
1881-86, the Maitrāyaṇīya Saṁhitā by Leopold Von Schroder.
1900-10, the Kaṭha Saṁhitā by Leopold Von Schroder.

Prof. Weber did not content himself with the publication of the Vājasaneyi Saṁhitā (together with Mahīdhara's commentary), he continued his enormous work, editing in 1855, the Śatapatha Brāhmaṇa (with extracts from three commentaries), and in 1859, the relevant Śrauta-sūtra of Katyāyana (with extracts from two commentaries – of Karka and Yājñikadeva).

Griffith's Translation – The metric translation of the White Yajurveda by the Sanskrit scholar, Ralph T.H. Griffith was completed and prefaced by the author in May 1899 at Kotagiri, Nilgiris, and is perhaps the only good translation of a modern Western Scholar available to us today. He gives copious notes to his translation of the other three Vedas: the Rk, the Sāman and the Atharva. He derives the word *yajuḥ* from the root *yaj,* √यज्, to sacrifice or worship, and *vid,* √विद् to know, and thus to him, this Veda is the knowledge of sacrifice or Sacrificial Texts and Formulas, *yajus* (यजूंषि) as distinguished from the Ṛgveda or knowledge of Recited Praises, the Sāmaveda or Knowledge of chanted Hymns and the Atharva Veda or the Brahma-veda, which is the knowledge of Prayer, Charm and Spells.

Griffith introduces the *Saṁhitā* thus – "The Saṁhitā of the White Yajurveda consists of forty Adhyāyas, or Books, containing, with frequent repetitions of the same text, about two thousand verses. A large portion of these are Ṛcs (ऋच्) or Strophes borrowed – frequently with variations – from the Ṛgveda, and sometimes from the Atharva; these of course are metrical. Nearly equal in quantity are the Yajuṣ texts (यजूंषि) or sacrificial formulas – the most characteristic portion, from which the Veda derives its name, composed in *measured prose*, "which rises now and then", as Professor Weber observes, "to a rythmical swing and long passages, such as the

lists of victims, to be tied up, and dedicated at the Aśvamedha and the Puruṣamedha, which are necessarily in the simplest prose."

Griffith's translation, as he himself acknowledges in the preface, follows the edition of the White Yajurveda or Vājasaneyi-Saṁhitā, in the two recensions – the Mādhyandina and the Kaṇva–, with Mahīdhara's commentary, the Veda-dīpa, or Lamp of knowledge, written towards the close of the Sixteenth Century, published under the patronage of the Honourable Court of Directors of the East India Company in 1849, at Berlin by Dr. Albrecht Weber, at that time Doyen of the Sanskrit language at that university. This excellent edition consisting of three parts, the latter two of which contain the Śatapatha Brāhmaṇa, in the Mādhyandina recension with extracts from the commentaries of Sāyaṇa, Harisvāmin, and Dvivedaganga and the Śrautasūtras of Kātyāyana, with extracts from the commentaries of Karka and Yājñikadeva, has not been reprinted and is now practically unobtainable. In India, the text of the Mādhyandina recension with Mahīdhara's commentary has been issued in a cheap form at Calcutta by Pandit Jībananda Vidyasagara, B.A., Superintendent of the Free Sanskrit College, of which a second edition appeared in 1892; and a lithographed edition of the text with a Hindi translation of Mahīdhara's commentary was published in 1874, at Besma in the North Western Provinces by Rājā Giri Prasāda Varman of that place. A cheap edition of the text in unbound MS form, has been published at Bombay.

To this Griffith also adds that 'no separate translation of the whole Saṁhitā or collection of texts and Formulas has appeared in an European language.' It was Professor Weber's intention, as signified in his History of Indian Literature, to bring out a translation giving the ceremonial belonging to each verse, together with a full glossary, but 'this promise has not been fulfilled, owing to the pressure of other labours'. Weber had previously published a Latin translation, with annotations in the same language, of Book IX and X, in his Vājasaneya-Saṁhitāe Specimen (Breslau, 1846); and more recently a German version of Book XVI, in Indische Studien II. pp. 14 ff. and of the list of men and women to be dedicated

at the Puruṣamedha in his treatise on Human Sacrifice among Indians of the Vedic Age, reprinted in his Indische Streifen I, pp. 76-84. Of Book XL as an Upaniṣad, there are several translations into English.

Griffith thus refers to the Śatapatha Brāhmaṇa : "Moreover, nearly the whole of the first Eighteen Books (*Adhyāyas*) has been incorporated – dissected and explained clause by clause–in the first nine Books of the Śatapatha Brāhmaṇa, and an admirable translation of this vast work by Professor Jullius Eggeling is now nearly completed in the Sacred Books of the East, four volumes (XII, XXVI, XLI, XLIII of that series) having already appeared, and the concluding volume (XLV) being in the Press." (Griffith in his Preface, 1899). Griffith has taken a good deal of help from Eggeling's annotations in the Śatapatha Brāhmaṇa.

Svāmī Dayānanda's commentary on the White Yajurveda was available (in Sanskrit and Hindi) during the period Griffith wrote his translation to this Text, but he took no notice of this work, which since then has become more popular in India than Mahīdhara's or Uvaṭa's Commentary on the Yajurveda.

Dayānanda's Commentary on the Yajurveda

After the lapse of a thousand of years, a new era started in Indian scholarship, when Svāmī Dayānanda Sarasvatī (1824-1883) wrote his epoch-making treatise, the Ṛgvedādi-bhāṣya-bhūmikā (ऋग्वेदादिभाष्यभूमिका) and started commenting on the verses of the Ṛgveda and the Yajūṁṣi of the Śukla Yajurveda. The commentary on the Yajurveda commenced on Thursday, the thirteenth of the Śukla Pakṣa of Pauṣa in Saṁvat 1934 of the Vikrama Era, i.e. 1877 A.D., and was completed on Saturday, the first of the Kṛṣṇa Pakṣa, of Mārga Śirṣa in Saṁvat 1939 of the Vikram Era, i.e. 1882 A.D. in a period of about five years. Unfortunately for us, Svāmī Dayānanda died in 1883, before he could complete his commentary on the Ṛgveda. As he himself has indicated, he commented on the Yajurveda with a full support from the old treatises like the Śatapatha Brāhmaṇa of Yājñavalkya and the Nirukta of Yāska. He starts his commentary with his own two

verses.

> यो जीवेषु दधाति सर्वसुकृतज्ञानं गुणैरीश्वर-
> स्तं नत्वा क्रियते परोपकृतये सद्यः सुबोधाय च
> ऋग्वेदस्य विधाय वै गुणगुणिज्ञानप्रदातुर्वरं
> भाष्यं काम्यमथो क्रियामययजुर्वेदस्य भाष्यं मया ॥
> चतुस्त्र्यङ्केरङ्केरवनि सहिते विक्रम सरे (१९३४)
> शुभे पौषे मासे सितदलभविश्वोन्मित तिथौ ।
> गुरोर्वारे प्रातः प्रतिपदमतीष्टं सुविदुषां
> प्रमाणैनिर्बद्धं शतपथनिरुक्तादिभिरपि ॥

The Nirukta has about 137 references of the *kaṇḍikās* of the Yajurveda, most of which appear also in the Ṛgveda with or without verbal alterations; this leaves only a few references of the Yajurveda which have nothing in common with the Ṛgveda.

Dayānanda's commentary is based on certain fundamental assumptions, recognized by our oldest traditions. The word *veda* is derived from the root √*vid,* meaning to exist, to know, to get and to ponder over (विद् ज्ञाने, विद् विचारणे, विद् सत्तायां, विद्लृ लाभे). The word Veda stands for the Supreme knowledge, the divine knowledge, eternal and unchanging. It exists concomitant with our Lord, the creator. In the form of divine words, it was given to a group of the earliest men in man's natural language which could be communicated and heard in terms of *alphabet* (analytic phonetic vowels and consonants) for which our Lord provided to each human individual vocal organ and two ears, the hearing aids. These organs are divine (non-man-made, *apauruṣeya,* अपौरुषेय), the alphabet is equally divine. The alphabet manifests itself in terms of sound waves; —the audible sounds, articulate and inarticulate, evolved in a divine way as a part of the creation. The sounds, when grouped, sifted and harmonized, gave rise to music and metres in the most natural form. In the Vedic language, the entire process of evolution of cosmos, inclusive of the creation of suns, planets and satellites, vegetation, and animal species is regarded as the *cosmic yajña,* or the cosmic sacrifice, planned and executed by the Cosmic Man (Sahasra-Śīrṣa Puruṣa, Yv. XXXI). In this *yajña* or sacrifice, Nature's all bounties, the *devas*, take part. We have a verse in the Ṛgveda :

Who can say, of what sort was the form; of what measures it was; what were the causal factors, *nidāna*; and what

were the substantial materials (*ājyam*); how big was its circumsphere (*paridhi*); and what were the metres and groups of syllables (*chandas* and *pra-u-ga*), and what were the divine compositions (*uktha*)?

कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत् ।
छन्दः किमासीत् प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥ (Rv. X. 130.3)

The first man appeared on this earth some four millions of years ago (4,000,000), say at the beginning of the present *caturyugī*, (*satya-yuga* + *tretā* + *dvāpara* + 5082 years of *kali*) i.e. 1,728,000 + 1,296,000 + 864,000 + 5082 = 3,893,082 years ago. (The earliest human skeleton which Prof. Leaky has discovered on Tanzania-Kenya borders is of 2 million years of age). (The four *yugas* of these dimensions are conceptual, non-Vedic and without astronomical basis).

There were three types of persons which came to our earth in the earliest batch; the (i) underdeveloped and undeveloped, (ii) instinctively evolved to receive the divine revelation, to follow the language, and to transmit the knowledge to future generations, and (iii) a batch of a few selected and choicest Ṛṣis, through whom the knowledge was revealed. According to Indian tradition, they were four in number, who have been given the names : Agni, Vāyu, Āditya and Aṅgiras. They became a *via media* of knowledge which came to be known as the Ṛk, the Yajuḥ, the Sāman, and the Atharva respectively. This is the traditional concept of the divine revelation of the Vedas, supported by several texts, from the Vedas, the Brāhmaṇas and the Manusmṛti.*

Tradition also vaguely says that Brahmā was the person

---

*1. तस्माद्यज्ञात् सर्वहुतऋचः सामानि जज्ञिरे ।
छन्दाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ —Yv. XXXI.7

2. यस्माद् ऋचो अपातक्षन् यजुर्यस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वांगिरसो मुखं । स्कम्भं तं ब्रूहि
कतमः स्विदेव सः ॥ —Av. X.7.20

3. स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः
समाभ्यः । —Yv. XL.8

4. अग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः । Ś.Br. XI.5.8.3

5. अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम् ॥ —Manu. I.23

who received the entire revealed knowledge from the four primary Ṛṣis, and he later on passed it on to the successive generations. The entire literature was oral in the beginning; later on it was systematized, edited, and finally it assumed the form of the four *saṁhitās* which now consist of the Ṛgveda with 10482 verses, the Yajurveda of 1975 *kaṇḍikās*, the Sāmaveda of 1873 verses and the Atharvaveda of 5977 verses with a total of 20,307 verses. A large number of verses from the Ṛgveda have passed on to the other *saṁhitās* also.

To Dayānanda, as to the other Ṛṣis, the Veda constitutes the supreme, self-authoritative, infallible knowledge, with everything in it as true and in consistency with divine creation, the universe, the cosmos in which we live in, a cosmos rich in macro and micro-parameters both. Just as this cosmos or divine creation is the primary and ultimate source of all branches of knowledge – the sciences, the philosophies, the art and the aesthetics, exactly in the same sense, the Vedas are the primary source of all true knowledge. This has been the theme of Dayānanda's new way of thinking about the Vedas. His entire efforts of life were devoted towards this end, and in a way, once more in the line of our oldest traditions he brought the Vedas into light from oblivion. A *śāstra* should be in consistency with *sṛṣṭi* and *śruti* both. Multiplicity of interpretations exist in *sṛṣṭi* (creation) and *śruti* (Divine Word) both. A flower, though one, has in itself the sciences of physics, chemistry, biology, aesthetics and philosophy. Similarly a divine word in the Vedic Saṁhitās is capable of being interpreted *differently* in different *contexts*. A word in its restricted usage is called *rūḍhi*, रूढि; the same word in its original form has multiplicity of connotations, and then it is called *yaugika*, यौगिक. The words of the *śruti* have the maximum plasticity; in the course of time, the same words in a *śāstra*, or a discipline of particular science, become rigid and restricted. The nearer you are in your interpretation of a Vedic term to the *yaugika* meaning (the natural causal meaning), nearer you are indeed to the divine interpretation. A departure or drift from *yaugika* towards the *rūḍhi* indicates your drift from the Vedic connotation. Multiplicity of interpretation of a technical term in science (a particular *śāstra*) is highly objectionable. Contrary to it would be the

case of a word in *śruti*. The words of *śruti* are capable of wide and most general connotations; one ought to go to the root meaning of a word in *śruti*. Yāska has been the greatest exponent of this concept. He is the pioneer figure of the school of etymologists, whose fundamental doctrine is that all words are derived from original roots (Nir. I.12). Śākaṭāyana holds that nouns are derived from verbs. Numerous etymologists also hold the same view. Of course, Gārgya and a few others are not so emphatic for all names or nouns – in their opinion, some of the nouns are conventional, and hence underivable. Some of the words, according to some authorities including Yāska, are onomatopoeic, that is, they are derived on the basis of some sounds; they are formed by the mere imitation of sounds of nature; we have the names for crow and partridge, the words like *kitava* (gambler) Nir. V.22, *dundubhi* (drums) Nir. IX.12, *Ciścā kṛṇoti* (it makes a *ciścā* sound, Nir. IX.14), *Kṛka* in kṛkavāku (a cock, Nir. XII.13) are such Vedic words. But, according to Yāska, onomatoposia does not play any important part in the *formation* of a language. Yāska, for the major part, is an exponent of the root-theory. Dayānanda, in his interpretations, has further extended the scope of this theory. The older commentators, in a restricted sense, also favoured the root-theory, and whenever they found themselves in awkward situations, they took to the root-meanings.

The Veda is not a historical document; it is a book of "divine knowledge", and hence, according to Dayānanda, no human history is to be sought in the Veda. The Vedic terms are in no case the *proper nouns* in the grammatical sense. In the Vedic literature, there is no reference to any particular Ṛṣi, a mythological deity or demon, the name of a country, or the name of a river or of a mountain. Dayānanda has been more particular in this respect than any of our mediaeval interpreters. While permitting the multiplicity of interpretation in thre case of the Vedic verses, he gives caution on some points:

(1) The Vedas, being of divine origin, propound the pure and simple monotheism. God has numerous attributes, numerous functions to perform and numerous aspects of our relations to Him, and hence He has numerous meaningful names, though He is one and only one. He is the Supreme

deity. Nature's bounties, the sun, the wind, the fire, the clouds, the lightning, are all in his supreme subordination. Though active and energetic, they themselves are not *living*, not *cetana* (चेतन) ; they are devoid of enlightenment and devoid of bliss. They have only induced activity in them.

(2) No interpretation of the Veda should be in contradiction to what we observe in Nature, the divine creation. And hence, no conflict can occur between what we learn through science or philosophy and what we find in the *śruti*. As one progresses in the pursuit of knowledge, he learns more and more; from concrete, his knowledge becomes more abstract and more precise. There is no end to this pursuit. The more one learns, the more he loves God; the more one loves God, purer he becomes as if he imbibes divinity in himself. There is no conflict between science and religion either. Man's religion is natural and divine. It is the antithesis of knowledge (the nescience, the *avidyā* or the *superstition*) that brings religion to disrepute, disrespect and blasphemy.

(3) The creation is divine, the Veda is divine and similarly, the concepts of morality or high values in human life, are divine; they did not come to us through a process of evolution. The different *śāstras*, or law-books, the books of morals, have classified them differently but the moral concept is universal. The interpretation of any Vedic text that goes against *morality* is not to be accepted. The Vedic religion is a way of life that depends on high values of life, a religion compatible with morality—individual and social. The Vedic concept of God is also an ethical concept and so are the Vedic prayers and the Vedic praises.

(4) To Dayānanda, the Veda is a supreme source of getting inspiration of life in diverse fields. To him, the life is a purposeful reality; it is meant to be lived in fullness; neither the world is a dream, a myth, or an *idea;* it has the reality of existence. The Vedic philosophy is a philosophy of *dynamic realism*. For that sake, we live and shall continue to live through the cycles of births and rebirths. The Vedas do not discriminate between the *ephimeral* world and the *transcendental* one. Through this world-complex and our bondage in the body-complex, one seeks to attain the final emancipation. The Veda refers to the harmonizing of what appears to

be ephimeral and what is transcendental, the *sambhūti* and the *asambhūti,* the *vidyā* and the *avidyā,*—the *parā* (परा) and the *aparā* of the Upaniṣads also. The Veda thus inspires us for physics and metaphysics both, for the material sciences and the spiritual sciences, for piety and polity.

(5) The supreme effort to evolve one's personal life, and leave behind himself or herself, a better evolved society is known as *yajña* in the Vedic terminology. *Yajña* is an act *par excellence,* the dedication of the highest type, the most benevolent selfless act. Our Supreme Lord, the resplendent Indra, the Śatakratu, the accomplisher of cent per cent selfless benevolent acts, is the Cosmic Yajamāna. Our fire-rituals are symbolic dramatic performances of that *yajña* in miniature to avoid the environmental pollutions and for demonstrating the divine glory. Dayānanda has thus elaborated his concept of the *yajña* :

> The *yajña* is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of Agnihotra, *homa* etc. for the purification of air, rain, water, herbs etc. for increase of happiness—I regard *yajñas* as excellent undertakings.

To Dayānanda, all good actions are *yajñas.* To take a raw material from the earth, and to transfer it to a useful machine or a synthetic product of utility (from an iron ore, a sewing machine, or from petroleum products synthesizing a plastic material for everyday use) is also a *yajña* in Dayānanda's terminology.

Special features of Dayānanda's Commentary.— Dayānanda's commentary on the Śukla Yajurveda Saṁhitā is available in four volumes, and consists of (i) the *saṁhitā pāṭha* of the verse; (ii) the *pada-pāṭha*, (iii) the *padārtha*, which are Dayānanda's notes on the terms or *padas* occuring in the text, (iv) the *anvaya,* or the prose order, and lastly (v) the *bhāvārtha,* or a short note in the words of the commentator, indicating his reaction on commenting the verse.

In the *padārtha* or the short notes, Dayānanda occasionally gives all the plausible meanings of a particular term;

often he gives the details of etymology, very close to the etymology of Yāska in his Nirukta; here he copiously quotes from the Nighaṇṭu also. In his etymological derivations, sometimes he refers to the Śatapatha Brāhmaṇa also; on a very few occasions, he refers to the Grammar of Pāṇini. After the *anvaya*, he sometimes indicates the rhetoric or *alaṅkāra* also, mostly the *vācaka-luptopamā*, where the metaphor (or similie) - indicating particle is also implicit (not indicated).

Prior to the giving of the text of the Mantra, Dayānanda also indicates (i) the *pratīka* or the initial words, the *ṛṣi* of the Mantra, the *devatā* of the Mantra, the metre, and finally, the *svara* (as suggested by Piṅgala in his book on prosody). The *svara* follows the metre, for example all Gāyatrī metres (24 syllables) are in *ṣadja*; all Uṣṇik (28) in *ṛṣabha*; all Anuṣṭup (32) in *gāndhāra*; all Bṛhatīs (36) in *madhyama*; all Paṅkti (40) in *pañcama*; all Triṣṭubh (44) in *dhaivata* and all Jagatī (48) in *niṣāda*.

The first *kaṇḍikā* of Chapter I of the Yajurveda has five mantras in it. From इषे to भागं, the kaṇḍika has 38 syllables,

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु
श्रेष्ठतमाय कर्मण आप्यायध्वमघ्न्या इन्द्राय भागम् —38 syllables

and hence Dayānanda calls this part of the verse as having Svarāṭ-Bṛhatī metre. The rest part of the *kaṇḍikā*, i.e. from प्रजावती to पशून्पाहि, he calls ब्राह्म्युष्णिक्, Brāhmyuṣṇik metre — 42 (14 × 3) syllables. Dayānanda does not rigidly follow Sarvānukramaṇikā (सर्वानुक्रमसूत्रम्) for these details. A glaring instance is in the following Mantra :

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः
हिरण्यगर्भ इत्येष मा मा हिंसीदित्येषा यस्मान्न जातऽइत्येषः ॥ (XXXII.3)

Of this Adhyāya, the first two mantras (1, 2) are in the Anuṣṭup metre (32 syllables each), but regarding this mantra, the Anukramaṇī says.

एतस्मादाद्ये द्वे अनुष्टुभौ न तस्य द्विपदा गायत्री हिरण्यगर्भश्चतस्रो
मा मा हिंसीद्यस्मान्न द्वे एताः । (Anukramaṇī, para 16)

In this Mantra, we have a reference to the three other Mantras, of which the initial words are : –

> हिरण्यगर्भ० (XXV. 10-13), मा मा हिंसीत्० (XII.102) and यस्मान्नजातः (VIII.36-37)

(in fact 7 mantras, to be recited after completing the Mantra). Dayānanda considers all the *pratīkas* also as the part of the *kaṇḍikā* or verse, and since in all, the *kaṇḍikā* has 39 syllables, he assigns the term Nicṛt Paṅkti to this metre. Of course, in his *anvaya*, he accepts that these seven may be regarded as *anuvāka*. His prose order to his Mantra is :

> हे मनुष्या! यस्य महद्यशो नामास्ति यो हिरण्यगर्भ इत्येषो, यस्य
> मा मा हिंसीदित्येषा यस्मान्न जात इत्येष उपासनीयोस्ति, तस्य
> प्रतिमा नास्ति। यद्वा पक्षान्तरम् – हिरण्यगर्भ इत्येष (२५.१०-१३)
> उक्तोऽनुवाको मा मा हिंसीदित्येषा (१२.१०२) ऋग्, यस्मान्नजात
> इत्येष (८.३६-३७) उक्तोऽनुवाकश्च। यस्य भगवतो नाम महद्यशोऽस्ति,
> तस्य प्रतिमा नास्ति।

However for the verse (XXXIV.58) ब्रह्मणस्पते त्वमस्य यन्ता० etc., which has 43 syllables up to विदथे सुवीराः, he regards the metre as Nicṛt-Triṣṭup; he does not count the *pratīkas* य इमा विश्वा० (XVII.17), विश्वकर्मा० (XI.26), यो नः पिता० (XVII.27) and अन्नपतेऽन्नस्य नो देहि० (XI.83), for naming the metre.

At the close of each chapter, Dayānanda, in a few lines, gives the gist of the chapter. For example, at the close of Chapter XXXIV, he gives the following gist:

> अस्मिन्नध्याये मनसो लक्षणं, शिक्षा, विद्येच्छा, विद्वत् संगः,
> कन्या-प्रबोधो, विद्वल्लक्षणं, रक्षायाचनं, बलैश्वर्येच्छा,
> सोमौषधि-लक्षणं, शुभेच्छा, परमेश्वर-सूर्य-वर्णनं, स्वरक्षा,
> प्रातरुत्थानं, पुरुषार्थेनर्द्धि-सिद्धि प्रापणमीश्वरस्य जगन्निर्माणं,
> महाराजवर्णनमश्विगुणकथनमायुर्वर्द्धनं, विद्वत्प्राणलक्षणमीश्वरकृत्यं
> चोक्तमतोऽस्याध्यायार्थस्य पूर्वाध्यायोक्तार्थेन सह संगतिर्वेद्या।

Thus he gives a vivid list of topics of general importance in life which have been explicitly or implicitly dealt with in the sacred texts of this chapter. He always tries to establish a continuity between the preceding chapter and the following,

when he repeats his favourite words : पूर्वाध्यायोक्तार्थेन सह सङ्गतिर्वेद्या.

Dayānanda has given the details of his concept of the Vedas, and the scope of the Vedic texts in his epoch-making treatise, the Ṛgvedādibhāṣyabhūmikā, which is much more comprehensive than any of the introductions appended by other scholiasts of the Vedas, including Sāyaṇa (of course Veṅkaṭa Mādhava in his work on the Ṛgveda has given more details regarding the external features, such as the *devatās, ṛṣis, chandas,* and *svaras*).

Dayānanda has completely set aside the traditional lines followed by Katyāyana in his Śrauta Sūtras, so far as the *viniyoga* of the *mantras* in the yajñas was concerned. This has been an event of great courage and initiative. The text has to be studied independent of the conventional *viniyogas.* The Vedas were given to men millennia earlier than they could be used in the *karmakāṇḍa* of the mediaeval period. By *viniyoga*, we mean the use of the text on a particular occasion during a ritual. In a way, these *viniyogas* have been imposed upon the texts by persons who elaborated these ceremonies. They have, of course, shown great ingenuity in their efforts in this field. But these *viniyogas* have taken us very much away from their original connotations. It goes to the credit of Dayānanda, that he has taken out the texts from the clutches of the traditional ecclesiasts and made them available to all of us in their pristine glory.

We shall give only one example to elaborate Dayānanda's view point. The Yajurveda starts with two simple phrases: इषे त्वा and ऊर्जे त्वा, which mean "(O Lord we invoke) you for food, and you for engergy". According to Mahīdhara and others, the twig of a plant like *palāśa* is to be cut with the repetitions of the words इषे त्वा and it has to be made straight and cleansed with rain water by repeating the words ऊर्जे त्वा. A good deal of arguments are given in the commentary to justify the *viniyoga*— पर्णशाखां छिनत्ति शामीलीं– पलाशशाखा शमीशाखा वात्र विकल्पिता। तच्छेदने इषेत्वोर्जेति द्वौ मंत्रौ विकल्पितौ।... ऊर्जे त्वा। शाखैव देवता। हे शाखे। त्वा त्वां संनमयामि ऋजू करोमि।

Dayānanda and Devatās. Dayānanda has assigned non-traditional *devatās* to the *mantras* also on various occasions. *Devatā* indicates the *subject-matter* of the text. In terms of the

Nirukta, *devatās* or deities are whom the panegyrics are primarily addressed (तद् यानि नामानि प्राधान्य स्तुतीनां देवतानां तद् दैवतमित्याचक्षते Nir.–VII.1). A particular stanza is said to belong to a deity, to whom a seer addresses his panegyrics with a particular desire, and from him, he wishes to obtain his object. The stanzas, to which reference is made, are of three kinds; (i) indirectly addressed, (ii) directly addressed and (iii) self-invocations. (Nir. VII.1)

For the cases, where *devatās* are not assigned, Yāska says : Such stanzas belong to the same deity to whom that particular sacrifice, or a part of the sacrifice is offered. Now else-where than the sacrifice, they belong to Prajāpati according to the ritualists, and to *Narāśaṁsa* according to the etymologists (Nir. VII.4).

Dayānanda goes several steps ahead of Yāska. To him, stanzas or *mantras* are not merely panegyrics – they are suggestive of knowledge, necessary for men; they are to inspire us in all spheres of our activities. Life has to be lived in all its parameters. It has to be lived for the sake of an individual and for the sake of society also. Dayānanda is an etymologist *par excellence* and as such, in his commentary, he sees much more than what a traditionalist could see. We are told that for his personal use, he drew a type of suggestive concise list, indicating the *devatās* of the stanzas of the Yajurveda and the Ṛgveda.

As regards the extensive field covered in the Vedic Mantras, we shall, as an illustration take Chapter XXXVII of the Yajurveda. The devatās assigned to 21 stanzas by him are as follows :

Verse	Devatā	Theme	
1.	Savitā	मनुष्यैः किं कर्त्तव्यम्	Duties of men
2.	Savitā	योगाभ्यास	Practice of Yoga
3.	Dyāvā-Pṛthivī	यज्ञ	Yajña or sacrifice
4.	Yajña	विदुषी स्त्री	Learned woman
5.	Yajña	अध्यापक	A teacher
6.	Yajña	मनुष्याः किं कुर्युः	Duties of men

Verse	Devatā	Theme	
7.	Īśvaraḥ	स्त्रीपुरुषाः कीदृशाः स्युः	Men and Women
8.	Yajña	मनुष्या विदुषा सह कथं वर्तेरन्	Man's attitude towards learned people
9.	Vidvān	के मनुष्याः सुखिनः	Who are happy?
10.	Vidvānsaḥ	के महद्राज्यं प्राप्नुवन्ति	Who secure large empires?
11.	Savitā	सज्जनाः कीदृशाः	What sort of men of virtue are.
12.	Pṛthvī	मनुष्यैः किं कर्त्तव्यम्	Duties of men.
13.	Vidvān	- do -	- do -
14.	Īśvara	ईश्वरोपासना	God's worship
15.	Agni	- do -	- do -
16-21.	Īśvara	- do -	- do -

(Yajurveda, XXXVII)

Whilst Dayānanda in his Veda-Bhāṣya, or the commentary on the Yajurveda has given translation and his interpretation, he is liberal enough in accepting that the stanzas can be interpreted on other lines also. The Upaniṣads and the Vedānta Sūtras represent the *adhyātma* aspect (spiritual) of the philosophy of the Veda. The Brāhmaṇa literature, the Purvamīmāṁsā, and the Gṛhya Sūtras are the liturgical and ecclesiestical, that is, the *yājñika* exposition of the Veda. He approves both these aspects, but since, no commentary is available which represents the mundane aspects, necessary for the growth of an individual and society, he himself undertook this stupendous task.* Indra, as the Supreme Sovereign of the creation, possesses certain attributes and as the head of the creation, has certain functions to perform and certain responsibilities to bear; exactly the same responsibilities and functions on a miniature scale are of a head of a State, Chairman of a Society, the elder member of a family, hence the

*एतैर्वेदमन्त्रैः कर्मकाण्डविनियोजितैर्यत्राग्निहोत्राद्यश्वमेधान्ते
यद् यत् कर्तव्यं तत्तदत्र (= वेदभाष्ये) विस्तरेण न वर्णयिष्यते ।
कुतः? कर्मकाण्डानुष्ठानस्यैतरेय-शतपथ-ब्राह्मरा पूर्वमीमांसा श्रौतसूत्रादिषु
यथार्थं विनियोजितत्वात् । —Ṛgvedādibhāṣyabhūmikā.

word *Indra* stands for all such elders.

Dayānanda's commentary on the Yajurveda is available in Hindi also. Dayānanda himself got the Hindi translation done, and this translation was published along with the Sanskrit commentary from the Vedic Yantrālaya, established at Allahabad and later on transferred to Ajmer. These translations have been reprinted from other sources also. Brahma Datta Jijñāsu, and his disciple, Yudhiṣṭhira Mīmāṁsaka, elaborately worked on Dayānanda's commentary, stressing further on the grammatical details and recorrecting and editing Dayānanda's text. The monumental work remains still incomplete. Dayānanda and his institution, the Arya Samaj, have done a lot in the popularization of the Vedic studies in spite of the opposition from the orthodoxy.

Dayānanda's viewpoint is gaining ground; it has given freshness to the Vedic studies, and the old Karmakāṇḍa, for which the Yajuḥ texts were used by traditional ritualists is almost extinct now.

7

LITURGICAL CONTENTS OF THE YAJURVEDA

My personal contention is that none of the four Vedas (including the *ṛcs*, ऋचः; and *yajūṁṣi* or *yajus*) has come down to us for the performance of rituals and ceremonies. They constitute the earliest divine knowledge dawned on the earliest man for the entire mankind for its needs and for the purposefulness of human species. Later on, as human community marched along the periods of history, the already existing Vedic verses and formulas got currency as usage in rituals and ceremonies. This in our literature is known as *viniyoga* (विनियोग). These *viniyogas* are of two kinds, the *appropriate* which have the *rūpa-samṛddhi*, (रूपसमृद्धि) or appropriateness in them. The *rūpa-samṛddha viniyogas* are those in which the lines or words of the *mantra* or verse have some direct reference to the function for which the verse is being recited, spoken or repeated. Often, this indication is very minor, usually only verbal, and insufficient. Contrary to it, we have another class of wholly inappropriate *viniyogas*, where the words of the spoken verse have no reference to the function which is to be performed. In the degraded period of our ecclesiastical decadence, we indulged in the offensive *viniyogas* also. So long as in our community, we would continue to have ceremonies and rites, the *viniyogas* would exist, and new *viniyogas* would be introduced for new rituals, and this is why that even today we are innovating new Vedic *viniyogas* for our new social ceremonials.

Starting from the period of the Aitareya Brāhmaṇa, the Satapatha Brāhmaṇa, the Taittirīya Saṁhitā, down to the period of the Śrauta Sūtras, the Vedic culture has passed through a variety of strata, and under these traditions, in the mediaeval period, Uvaṭa and Mahīdhara wrote their commentaries, and Yājñavalkya and Śāṇḍilya introduced their tradi-

tions of expounding the sense of the Vedic verses in the earliest Vedic age.

According to the traditions followed by Uvaṭa and Mahīdhara, the verses and *yajus* of the Yajurveda, from Chapter to Chapter, had the *viniyogas*, connected with the great ceremonies as outlined below.

Adhyāya I and II — दर्शपौर्णमास मन्त्राः, verses and formulas for performing the New and Full Moon Sacrifices—milking cows, vow, rice-cake, altar, sacred grass, kindling fire, sacrificial sticks, Viṣṇu-strides.

Adhyāya III — अग्न्याधानोपस्थानश्चातुर्मास्य मन्त्राः ।
Formulas for the Agnihotra, morning and evening, with burnt oblations of milk, a daily duty which is obligatory on the householder during (with some exceptions) the whole of his life, and for the four-monthly sacrifice at the beginning of the three seasons (Spring, Rains and Autumn).

Adhyāya IV — अग्निष्टोमे सर्त्विग्यजमानस्य शालाप्रवेशमारभ्य क्रीतसोमस्य शालाप्रवेशपर्यन्ता मन्त्राः ।
The *yajamāna* and the *ṛtvik* (priest) enter together the premises of the *yajña*, praise Agni, and negotiate for the purchase of Soma—the verses and formulas for this type of ceremony. (The beginning of the Soma sacrifice, which continues up to Adhyāya VIII).

Adhyāya V — सौमिकवेदिप्रधाने आतिथ्यमारभ्य यूपनिर्माण-पर्यन्ता मन्त्राः ।
Verses in connection with the Soma fire-altar, selection of the place, shed etc., starting from the reception of guests, to the building of *yūpas* (the sacrificial posts).

Adhyāya VI — अग्निषोमीये यूप-संस्कारादि सोमाभिषवपर्यन्ता मंत्राः ।
The sacrificial stake, which may be of any length from 5 cubits to 17 or even more, is then brought to the enclosure,—formulas for its erection; and also the formulas for the morning Soma-pressing.

Adhyāya VII — उपांशु ग्रहादि सवनद्वयगता दक्षिणादानान्ता मन्त्राः ।

Formulas for the *graha-grahaṇa* or drawing cups or libations of Soma juice. He first presses and draws the *upāṁśu graha* or draught, so named from the *upāṁśu-savana*, or low-voiced press-stone used for the purpose. Similar formulas for numerous other *grahas* – Maitrā-varuṇa, Aśvins, Śukra, Āgrayaṇa, Ukthya, Dhruva, Viprud-Homa, Ṛtu grahas. After the morning-pressing, formulas start for the midday-pressing and various cups drawn. Then we have formulas for giving gifts of cows and gold to priests (guerdon or *dakṣiṇā*).

Adhyāya VIII – तृतीय सवनगता आदित्यग्रहादि मन्त्राः ।

After midday Soma-pressing, begins the *third* Soma-pressing (i.e. of the evening). Various cups are drawn for this ceremony, like the Ādītya-graha, Sāvitra-graha, Pātnīvata-graha, Hari-yojana cup. A mention of nine offerings called Samiṣṭa yajūṁṣi, the final sacrificial texts and oblations, sixteen-hymned libations to Indra (षोडशी), formulas for the *dvādaśāha* (twelve-day ceremonial); Gavāmayana for the Garga-trirātra, a festival of three days, with a gift of food and cows. Expiatory formulas.

Adhyāya IX – वाजपेय-राजसूय यज्ञमन्त्राः ।

Verses dealing with the Rājasūya Yajña (inauguration of consecration of a king) and the Vājapeya Yajña (draught of strength or cup of victory). These *yajñas* or sacrifices are the necessary modes of Soma-Sacrifice. (For the Vājapeya, see Sacred Books of the East, XLI, pp. 1-10; Hillebrant, Ritual Literature, pp. 141-143; Weber, Über den Vājapeya (Sitzungs berichte derk. Preussichen Akademie der Wissenchaften, pp. 765-813).

Adhyāya X – अभिषेक जलादानादि राजसूयगत चरक-सौत्रामणी मन्त्राः ।

The Rājasūya ceremony is continued with formulas for the collection and mixing of waters from different streams and sources for the *abhiṣeka*, aspersion or consecration of a king. For details of the Rājasūya sacrifice, see Weber, Über den Ṛājasūya; Hillebrandt,

Ritual Literature, pp. 143-147.

Adhyāya XI — उखा-सम्भरणादि मन्त्राः ।

In fact, Adhyāyas XI to XVIII contain formulas for the construction of altar or hearths (उखा) for the various sacrificial fires, and first and chiefly for building up with about 10,000 bricks, all laid with special consecrating texts, the *uttaravedi* or High Altar which represents the universe and is identified with Agni itself. The ceremony called Agni-cayana requires a year for its complete performance and is of corresponding importance (see Sacred Books of the East, XLIII, Introduction — Eggeling). The High Altar is constructed in the shape of an outspread bird, *vyasta-puccha suparṇa*, probably an eagle or falcon.

In Chapter XI, you would find a reference to spade (*abhri*, अभ्रि) used for digging up earth and clay for the construction of the altar (verse 8), verses addressing the animals, like horse, ass, he-goat, (12-16, 18), reference to a hollow-anthill (*valmīka*, वल्मीक, 17), lump of clay, representing Agni-Purīṣya, अग्नि पुरीष्य (16), putting of the horse's fore-foot on the lump of clay (19-21), drawing of a line with the spade round the lump of clay (25-28), spreading a black entelope's skin (Kṛṣṇājina, कृष्णाजिनम्), putting on this a lotus-leaf (पुष्कर पर्ण, 28), representing the sky (28-30), pouring water into the hole from which the lump of clay was taken (38), fanning air into the hole (वात-अपक्षेपण, 39), taking up of the edges of corners of the antelope - skin and the lotus-leaf tying them together, and wrapping them round the lump of clay (40-41), addressing the ass (43, 44) and goat (45), holding the clay-lump over the animal (46-47) and other details of mixing clay with hot water, goat-hair, gravel, iron-filing or rust, and small stones (पर्णकषाय, पक्व उदक, 50, अजलोम, शर्करा, अयोरस, अश्मचूर्ण, 54), using the lump of clay for making the Fire-pan (उखा, 56-59); fumigating the pan with the smoke of seven lumps of horse-dung (सप्तभिः अश्वशकृद्भिः उखां धूपयति, 60); digging of a square hole (अभ्र्या वप्रं चतुरस्रं खनति, 61), depositing silently on the hole the bricks called All-lights, विश्वज्योतिः, and heating the fire-pan with fire from the Dakṣiṇāgni, or Southward hearth, (61), trimming the fire

(62), removing the ashes (63), pouring goat's milk into the fire-pan (65), placing of the kindling sticks on the fire (70-83). Most of the details of these *viniyogas* are taken from Kātyāyana Śrauta Sūtras, XVI.2.7-28; XVI.3.2-30; XVI.4.3-23; 30-42.

Adhyāya XII — उखाधारणादि मन्त्राः ।

Formulas relating chiefly to the treatment of Ukhya-Agni of the Fire-pan, and the preparation of the Āhava-nīya Fire Altar.

The sacrificer binds on his neck a circular piece of gold with twenty-one knobs sewed up in the black-antelope's skin, and strung above his navel on a hempen string of three strands (यजमानः कण्ठे रुक्मं प्रतिमुञ्चते परिमण्डलमेकविंशतिपिण्डं कृष्णाजिन निष्यूतं लोमसु शुक्ल कृष्णेषु शणसूत्रे त्रिवृत्योतमुपरिनाभि बहिष्पिण्डं दृशानो रुक्म इति Kātyāyana, XVI. 5.1)

The gold plate symbolizes the sun, i.e. the Agni, and the knobs represent the twelve months, five seasons, the three worlds and the sun (1). With two small round mats of Muñja grass, the Yajamāna takes hold of the Fire-pan, and sets it down on a seat or stool of *udumbara* wood (परिमण्डलाभ्यामिण्ड्वाभ्यामुखां परिगृह्णाति, Kātyāyana XVI. 5.3). The two mats symbolize Heaven and Earth, the Fire-pan is Agni or the Sun, and the seat (आसन्दी) is the ground (2). He takes round his neck the main cord of the suspensory sling in which the Fire-pan is to be carried about (शिक्य पाशम् षड् उद्यामा रज्जवः; शिक्य पाशं यजमानः कण्ठे बध्नाति (3) —Kātyāyana, XVI.5.6). He raises up the sling and addresses Ukhya Agni (4). He makes four strides representing the course of Viṣṇu as the Sun (5). He holds the Ukhya Agni towards the east (6). He brings the Fire-pan lower and lower four times (7). Holding the fire-pan above the navel, he addresses Agni (11). He unties the cord of the suspensory sling, and the string of the gold disc (12); holds Agni up to the south-east (13); then lowers him (14); stands by Ukhya Agni (15); worships with Vātsapra rite (वात्सप्रेण) (18); formulas for Vahnivāhanam rite of Driving Hither and Thither of Agni (19). The sacrificer stations a car northward of Ukhya Agni turned towards the east and lays a kindling

stick (30); lifts up Ukhya Agni together with the seat (31); yokes two oxen and goes eastward (32). When the axle creaks, he mutters a text (33). At his dwelling he takes down Ukhya Agni on a spot that has been raised and sprinkled; lays a kindling stick on the fire (34). He takes the ashes from the Fire-pan in a basket or tray made of the leaves of Palāśa (Butea Frondosa) or other sacred tree and throws them into water (38). With his little finger he takes some ashes from the water and throws part of them back (38). Having returned from the pond, he throws into the Fire-pan some of the ashes taken from water and stands by the fire, and recites the *mantras* (42). He stands up after a burnt offering of butter and replaces the same fire stick on the Ukhya Agni (44).

Now we have the formulas for the construction of the Gārhapatya Agni (the domestic fire-place), for which he sweeps the ground with a Palāśa branch, and throws away the grass and rubbish (45). On this selected spot, he scatters saline earth (ऊषवत् सिकता), and sand over it (46). He surrounds the altar-site with twenty-one small enclosing stones forming a range or rank (परिश्रिद्भिः परिश्रयति पूर्ववद् एकविंशत्या चितः स्थेति (46). He lays four bricks in the middle of the circle (47-50); he further lays down several types of bricks (51-54). He brings the mould from the place of the pit and throws it on the Gārhapatya hearth that he is building (56). He throws the Ukhya Agni, that is the fire in the pan on the Gārhapatya hearth (57). He fills the Fire-pan with sand; looses it from the suspensory sling and sets it down at a distance of a cubit (अरत्नि मात्र) north of the fire (61). Formulas for averting Nirṛti, the goddess of Destruction. He lays down black bricks (कृष्ण इष्टका) dedicated to Nirṛti, that have been baked with rice husks, in some natural hollow in the ground or a barren place (पाकेन कृष्णवर्णा तुषैरेव पक्वाः)(62). He throws down on the further side of the bricks the suspensory sling, the cord of the gold plate, the two reed-mats and the wooden seat (शिक्यं रुक्मपाशं इण्ड्वे आसन्दीं च नैर्ऋतीष्टकातः पश्चात् क्षिपति (65). Standing behind the right or southern hip of Agni or the Fire-altar, the Adhvaryu addresses the plough, to which oxen are being yoked (67). On the side of the altar, near the enclosing, he ploughs four furrows (चतस्र सीताः कृषति), south, west, north and east (69). Then he looses and addresses the oxen (73); he places a bunch of *kuśa* (कुश) grass in

the middle of the Altar site and offers an oblation with five takings of butter (74). Having poured fifteen jars of water on the Altar site, he sows the seed of various plants and herbs reciting five triplets (75-96). With the wooden sword, he takes from outside the fire-altar four bricks each made of a lump of clay, and lays them on the body of the altar site (103-112). He touches the sand that has been spread on the body of the altar (113). Finally, the verses are addressed to the Fires as they are led forward, preceded by a horse, preferably white, representing Agni or the Sun (if horse is not available, then a bullock) (115-117). These are all the *viniyogas* or the prescribed details which are to be performed, whilst reciting the verses of this Adhyāya XII. For these *viniyogas,* see Kātyāyana Sūtras (XVI.5.3; 6; 7; 11-20; 31; 32; XVI.6.15-21; 26-30; XVI.7.1-8; 14; XVII.1, 11-12; 17-19; 31; 23; XVII.2. 4; 6; 11; 12; 20-21; XVII.3.3; 8; 11; 13; 15; 16; 20; 21).

Adhyāya XIII — चित्युपधाने पुष्करपर्णाद्युपधान मंत्राः ।

Formulas for the laying down of the Lotus-leaf which represents sky; the solemn setting of various bricks, the burial of the tortoise, the disposal of the victim's heads and other ceremonies connected with the construction of the Āhavanīya Fire altar. The names of the bricks are Svayamātṛṇṇā (a naturally perforated or porous brick) (16); Dviyajuṣ brick, so named after Indra and Agni (22); Retaḥ-sic (Seed-pouring) brick (24); Ṛtavyā (seasonal bricks dedicated to months Madhu and Mādhava) (25); Āṣāḍhā brick, the Invincible one (26). He then lays the anointed tortoise (representing the sun or Prajāpati) on a bed of Avakā plants (27-30). On the north side of the porous brick, he places a pestle and mortar (उलूखल-मुसल) of *udumbara* wood (33); the Fire-pan is placed on the mortar, and he pounds the prepared clay and throws it on the ground before the Fire-pan which is then set upon it (34); then he offers oblations on the Fire-pan (36); throws a splinter of gold, the symbol of purity and immortality, into the mouth of each animal-head (पञ्चपशूनां मुखे एकैकं हिरण्यशकलं क्षिपति 38). He thrusts a splinter of gold into each victim's left nostril, left ear, and right ear (39, 40); puts horses head on the north-east side; ox's head on the south-east side; ram's head on north-west side, and the head of

he-goat on the south-western side (42-45); offers an oblation on the human head (46); then he removes all these heads one by one (47-51). He worships the half-finished Fire-altar (52). He mounts on the altar and lays down five sets of various bricks (53-58). These *viniyogas* have been prescribed by the Kātyāyana Sūtras, and Uvaṭa and Mahīdhara have included them in their commentary on the Yajurveda (See Kātyāyana XVII.3.27-29; XVII.4.1; 3; 6; 7; 12; 13; 15; 18; 20; 22-28; XVII.5.2-14; 17-19; XVII.6.1-5.)

Adhyāya XIV — द्वितीयादिचितित्रयोपधान मंत्राः ।

Laying of the Second Layer of bricks, the first layer representing this terrestrial world; five Āśvinī bricks; two Ṛtavyās; five Vaiśvadevī bricks; the Prāṇabhṛts (Breath supporting) bricks; Apasyās or watery bricks) (1-8); nineteen Vayasyā bricks (the vital-vigour bricks (9). Now he sets the Third Layer of the Altar (11); lays down five Diśyās (पञ्चदिश्याः), or regional bricks above the Vaiśvādevī bricks of the second layer (13); then a Viśvajyotiṣ brick i.e. All-light brick (14); two Ṛtavyā (bricks seasonal bricks) called Nabhas and Nabhasya (15); two more of the seasonal bricks, Iṣa and Ūrja (food and fuel, or sap and vigour) (16); then the Prāṇabhṛts, Breath-supporting bricks (17); then Chandasyās or Metre-bricks (18); then twelve bricks, addressed as the metres of the deified objects (19); next twelve bricks after the deities enumerated (20); then the bricks called Vālakhilyas, representing the vital breathings, seven in front and seven behind (21). Now begins the Fourth Layer, setting eighteen bricks representing Stomas or Hymns of Praise (23); Spṛta-bricks (स्पृतम्) or Deliverers (24); two Ṛtavyās representing the season of the months *sahas* and *sahasya* (27); Sṛṣṭi-bricks or pertaining to creation (28); then nine bricks, pertaining to seven vital airs of the head and two below (29); and so on, corresponding to odd numbers 1, 3, 5, 7, 9, 11 to 33 (28-31). The basis of this *viniyoga* is the Kātyāyana Sūtras (XVII. 8.17; 20; 22; 24-26; XVII.9.3; 4; 6; 8; 10-13; 15; XVII.10.7; 9; 10; 12; 14; 16; 18; 19; also the Śatapatha Brāhmaṇa, (VIII. 2.1.1 to VIII.4.3.19).

Adhyāya XV — पञ्चमचिति मंत्राः । Setting of the Fifth Layer with

bricks called Asapatnās (असपत्नाः) or Free from Enemies. He also lays Viraj bricks (so called after a metre of this name) (4—19). He lays Chandasyāḥ (छन्दस्याः) bricks (Metre-bricks) — first, bricks corresponding to Gāyatrī metre (20), then to Triṣṭup metre (23); then to Jagatī metre (26); to Anuṣṭup metre (29); to Bṛhatī metre (32); to Uṣṇik metre (32); to Kakup metre (38); to Paṅkti metre (41); to Pādapaṅkti metre (44); to Aticchandas or Hyper-metre (47); and to Dvipada metre (48). Now he lays down the *punaściti* (Piling up again, पुनश्चिति), a second layer of eight bricks at the top of the Gārhapatya or Householder's hearth (49-54). Now he lays Ṛtavyās or seascnal bricks, ऋतव्याः (57); Viśvajyotiṣ or All-light brick (58); the Lokampṛṇā, लोकम्पृणा, bricks or room-filling or complementary bricks (59); now he scatters the base soil over the layer and sets the brick Vikarṇī, विकर्णी, and the porous brick Svayamātṛṇṇā (62, 63). Now he stands by the Altar and consecrates it by scattering over it a thousand bits of gold (हिरण्य शकल), two hundred at the recitation of each formula (65).

(See Kātyāyana XVII. 11.1-10; XVII.12. 1-27).

Adhyāya XVI — शतरुद्रिय होम मन्त्राः ।

Śata-rudriya, a Litany accompanying 425 oblations, addressed to the Hundred forms or powers of Rudra, representing life and nature in their more terrible phases. Agni, the Fire-altar, on completion, has become Rudra and this ceremony is performed to avert his wrath and secure his favour. This chapter is also known as *Rudrādhyāyī*. The Taittirīya recension of it is regarded as an Unpaniṣat also (Prof. A. Weber's translation).

Adhyāya XVII — चित्यारोहणादि मंत्राः ।

Propitiatory and preparatory ceremonies with Agni and the Fire-altar. See Kātyāyana XVIII.2.1; 9; 10; 11; XVIII.3.5; 7; 8; 12; 13; 14; 18; 19; 21; XVIII.4.2; 6; 8; 9; 23-26)

Adhyāya XVIII — वसोर्धारा । Ceremonies *Vasordhārā* or the Stream or Shower of Riches, a part of consecration service for Agni or King on the completion of the Fire-altar which is identified with him. The sacrificer offers an uninterrupted series of 401 oblations of clarified butter poured from a large ladle of *udumbara* wood, while the Adhvaryu recites the

formulas which are to give for the sacrificer all the temporal and spiritual blessings therein indicated [all the grains (12), all the metals (13), all the abstract aspirations (8), agricultural and floral things (9), and so on]. Enumeration of odd numbers (24) and even numbers (25), cattle (26, 27). Only a few references from Kātyāyana Sūtras. See XVIII. 6.16-17; 22.

Adhyāya XIX— सौत्रामणी ।

Sautrāmaṇī, a sacrifice originally instituted to expiate and counteract the evil effects of excessive indulgence in Soma drinking (See X. 31). The ceremony is prescribed as a means of obtaining general eminence; for a dethroned king to procure his restoration; for a Kṣattriya to secure victory; for a Vaiśya to acquire cattle and wealth. It consists mainly in the offering to the Aśvins, Sarasvatī and Indra, of *surā* (सुरा)a spirituous liquor concocted of *śaṣpa* (शष्प) (husked rice or young grass), *tokman* (green barley) and *lājā* (parched grain) (विरूढा व्रीहयः यवास्तोक्माः भृष्ट व्रीहयो लाजाः), ground up with Somà roots to serve as yeast and the liquor of the two *odanas* (ओदनौ) or two types of rice, and *śyāmāka,* or millet boiled in water, the mixture being called *māsara* (मासर). (For details of the yeast fermentation, see Kātyāyana, XIX.1.22-28 and Mahīdhara on XIX.1). The prototype of the sacrifice is the cure of Indra by Sarasvatī and the Aśvins, when he was suffering from overindulgence in his favourite beverage. The name is derived from Sutrāman (सु-त्रामन्), the good deliverer or protector, Indra.

Adhyāya XX— सेकासन्द्यादिहोत्रान्ता मन्त्राः ।

The Sautrāmaṇī is continued. An *āsandi* or Sacrificer's seat or stool, representing a throne, is placed between the two altars, two of the legs being on the southern and two on the northern ground. A black antelope's skin is spread over it on which the sacrificer sits and recites the formulas. (Āprī or Propitiatory Hymns from verse 37-44) (See Kātyāna-Sūtras XIX.4.8; 9, 14; 19; 20; 21; XIX.5.8-10; 13-20. XIX.6.13; 18-21)

Adhyāya XXI — याज्यादि प्रेषणान्ता मन्त्राः ।

The formulas of the Sautrāmaṇī are continued from the

previous Books or Adhyāyas.

Adhyāya XXII — अश्वमेधः ।

The Aśvamedha or Horse - sacrifice, a very ancient and most important ceremony which only a King can perform. Its object is the acquisition of power and glory, acknowledged pre-eminence over neighbouring princes and the general prosperity of the Kingdom by the fulfilment of the wishes expressed in verse 22 of this *adhyāya.*

The Adhvaryu ties a necklace or a chain of gold round the neck of the sacrificer (1); he girds, and addresses the horse (3); he sprinkles the horse in standing water; he threatens any man who kills the horse, and so prevents the sacrifice (5). The horse is led back to the sacrificial fire, and the oblations offered to several deities (6). The Adhvaryu and the sacrificer whisper a formula in the horse's ear (19), and oblations offered to fire (20). The Adhvaryu whispers to the Brahman priest the blessings which the King hopes the sacrifice will secure in his kingdom (our *National Anthem*, as if), (22). Homage to various gods (23); names of months (31); count of numbers from one to hundred-and-one (34). (See Kātyāyana Sūtras, XX. 1.9; 28; 37; XX.2.3-4; XX.3.3; XX.2.18; 2; XX.3.4; XX.4.3-5; 9-10; 11; 31).

Adhyāya XXIII — अश्वमेधः ।

The Aśvamedha ceremonies subsequent to the return of the Horse from his wanderings are continued. The sacrificer offers two Mahiman or Grandeur libations, so called from the name of the golden vessels in which they are presented (1). He yokes the horse to a golden chariot (5). Three other horses are harnessed to the same chariot (6). When the horse has been brought back from the water, the Chief Queen and two other royal consorts anoint him with clarified butter; the Chief Queen anoints the fore-quarters and the other consorts the barrel and hindquarters (8). Now intervenes a *Brahmodyam,* a discussion in questions and answers on cosmogonical and mystical doctrines (9-12). A horse, a hornless goat, a wild ox, a ram etc. are bound to the sacrificial stakes (13). The Horse is slaughtered with the verse (15), (which has no sanction of slaughtering; it is merely a verse,

paying highest tribute to the heroic Horse). In verse 19-20, we have the revolting obscene words in regards to the Chief Queen and the Horse (Mahīdhara and Kātyāyana XX.6.13-14). The three queens with 101 needles, gold, silver and copper mark out lines on the body of the Horse for dissection (32); (Kātyāyana XX.6.21). The Yajus do not sanction these heinous performances. The Brahmodyam, finishes at the verse 62, which began from the verse 9. (See Kātyāyana, XX. 1.27; 28; 37; XX.2.3-4; 18; 20; XX.3.3; 4; XX.4. 3-5; 9-11; 31)

Adhyāya XXIV — आश्वमेधिक पशूनां देवता सम्बन्धाभिधायिनो मन्त्राः ।

Exact enumeration of the animals that are to be tied to the sacrificial stakes (यूप) and in the intermediate spaces with the name of deities and deified entities to which they are severally dedicated. The principal stake, the eleventh and the midmost of the twenty-one, called the *agniṣṭha* (अग्निष्ठ), because it stands nearest the sacrificial fire, is mentioned first. About fifteen victims are bound to each of these stakes, all domestic animals, the total number being 327. In the spaces between the stakes 282 wild animals, from elephant and rhinoceros to bee and fly are temporarily confined, to be freed when the ceremony is concluded, bringing the total number of sacrificial animals up to 609. "There is perhaps some exaggeration in the number and some almost impossible animals are mentioned, but it must be remembered that the Aśvamedha was a most important tribal solemnity of rare occurrence and that no effort would be spared to assure its performance with all possible splendour." (Griffith)

Adhyāya XXV — अश्वाङ्गेभ्यो देवता होमः ।

The Horse-sacrifice is continued. In the first nine verses, (which constitute a Brāhmaṇa, or Exegetical Treatise, as distinct from the texts and formulas) oblation is made of the roasted flesh (श्रपितं मांसम् —Mahīdhara), the various parts of the victim being assigned with the utterance of *Svāhā* to a host of deities (1-9); then follow the four texts of the Inviting and Offering Verses of the Sacrifice of the Horse and other victims to Prajāpati (प्राजापत्यपशूनामश्वादीनां याज्यानुवाक्याः) (10-13). Then follow the ten verses, Inviting and Offering Verses, of oblations of marrow or omentum and rice-cakes to the All-

Gods (वैश्वदेवपशुवपा पुरोडाश पशूनां दश ऋचः—Mahīdhara) (14-23). Then follows the Aśvastuti or Eulogy of the Horse in twenty-two verses (24-45) (See Kātyāyana Sūtras, XX.8.5-6, 18; 7; 12 — only casual references to this treatise in Mahīdhara's commentary).

Adhyāya XXVI — खिलानि ।

This Chapter contains sacrificial texts and formulas connected with the Lunar Sacrifices; oblations to the Manes (Pitṛ), the Agnihotra, the seasonal sacrifices, the Vājapeya, the Rājasūya, the Sautrāmaṇī, the Aśvamedha etc. which have formed the subjects of earlier Adhyāyas.

Adhyāya XXVII — पञ्चचितिकाग्निमन्त्राः, concerning the *pañca-citika* altar.

The subject matter of Adhyāya XXVI continues. The first nine verses are to be used at an animal sacrifice between the 9th and 10th of the normal Gāyatrī kindling-verses recited while the sacrificial fire is being lighted or when additional fuel is applied to it. From the verse 11 to 22, we have the famous Āprī hymns, twelve in number. The formulas to be employed in the Agni-Cayana ceremony at the time when the sacrificer touches as much as he can of the surface of newly constructed Fire-altar (45). Agni is addressed, as identified with Prajāpati, the presiding deity of the year and with the Altar. *Samvatsara* and the rest are the names given to the years of the five-year cycle intended, with the aid of an intercalary month, to adjust the difference between the lunar and the solar year.

Adhyāya XXVIII — सौत्रामण्यां पशुप्रयाजानुयाजप्रैषमन्त्राः ।

Supplementary to Adhyāyas XIX—XXI, which treat of the Sautrāmaṇī ceremony. Verses 1-11 are again Āprī or the Propitiatory Hymn; devoted to Samidh, Barhi, Tanūnapāta, Devīḥ-dvārah, Uṣāsā-naktā, Daivyā hotārā, Tisro devīḥ, Tvaṣṭṛ, Vanaspati, Svāhākṛta etc. (Agni under various names and titles).

Adhyāya XXIX — अश्वमेधः ।

Aśvamedha again as a supplement to Adhyāyas XXII-

XXV, Āprī or Propitiatory Hymn (1-11); Sacrificial Horse is identified with the sun (12-25). Again Āprī hymn (28-36); eulogy of war-weapons (38-56). See Ṛv. VI.75 and VI.47.26-31 also.

Adhyāya XXX — पुरुषमेधः ।

Puruṣamedhaḥ—Human Sacrifice—an old established custom among almost all nations of antiquity (Griffith). The ceremony was to be performed by a Brāhmaṇa or a Rājanya, and was expected to obtain for the sacrificer universal pre-eminence and every blessing which the Horse Sacrifice might have failed to secure. The ritual resembles in many respects that of the Aśvamedha; man, the noblest victim, being actually or symbolically sacrificed instead of the horse, and man and women of various tribes, figures, complexions, character and professions being attached to the sacrificial stakes in place of the tame and wild animals enumerated in Adhyāya XXIV. The nominal victims were afterwards released uninjured. The ceremony was merely symbolical or emblematical, a type of the allegorical self-immolation of Puruṣa, Embodied Spirit or the Cosmic Man.

The entire chapter enumerates professions visualized in a well-developed society.

Adhyāya XXXI — पुरुषसूक्तम् ।

The Puruṣa Sukta, the Cosmic Man — the Person, the Embodied spirit or Man personified and regarded as the soul and the original source of the universe. This Adhyāya in essential features occurs in the Ṛk and the Atharva Saṁhitās too (Ṛv. X.90; Av. XIX.6). For Sādhyas (9), see Yv. XXIV. 27; XXIX.11, XXX.15

Adhyāya XXXII — सर्वमेधः ।

Text and formulas to be used during the performance of the Sarvamedha or the Universal Success and Prosperity Sacrifice; a ten day ceremony that ranks higher and is considered to be more important than even the Puruṣamedha. After performing this sacrifice, the sacrificer has to leave his home and retire to wilderness for the rest of his life. This Adhyāya is also sometimes known as the Tadeva Upaniṣad (तदेव

उपनिषद्) so named after the first two words.

Adhyāya XXXIII – सर्वमिधे पुरोरुचः – A continuation of the universal sacrifice from the previous Adhyāya. Most of the verses have been repeated from the Ṛgveda.

Adhyāya XXXIV – शिवसङ्कल्प मन्त्राः – The first six verses of this Adhyāya constitute the *Śiva-Saṁkalpa Upaniṣat* (the Right-intentioned) from the refrain or the concluding words of all the verses. The rest of the Adhyāya is a miscellaneous compilation of texts, to be used in the performance of the General Sacrifice.

Adhyāya XXXV – पितृमेधः – Sacrifice to the Fathers or Ancestral Manes. Contains formulas used in the cremation ceremony.

Adhyāya XXXVI – प्रवर्ग्याग्निकाश्वमेधोपनिषत् – Prayers for long life, unimpaired faculties, health, strength, prosperity, security, tranquility, and contentment of the Pravargya ceremony which is a preparatory rite of the Soma Sacrifice.

Adhyāya XXXVII – महावीर-सम्भरण प्रोक्षणादि मन्त्राः – Formulas to be used at the actual performance of the Pravargya ceremony when the necessary animals, vessels and implements have been brought to the sacrificial ground and the propitiatory texts have been recited by priests.

Mahāvira and Gharma are two Chief Cauldrons.

Adhyāya XXXVIII – महावीर निरूपणे घर्मधुग्दोहनम्–Pravargya formulas are mentioned.

Adhyāya XXXIX – प्रवर्गे घर्मभेदे प्रायश्चित्तम्–Expiatory formulas intended to remedy (निष्कृति) and atone (प्रायश्चित्ति) for any failure or defect in the performance of the Pravargya ceremony; in case, for instance, the cauldron should break, or the contents be allowed to boil over, or the cow give sour or bloody milk.

Adhyāya XL – ईशावास्योपनिषत्–The well known Upaniṣat, called *Īśāvāsya* or *Īśa* from its initial words (ईशावास्योपनिषद् or ईशोपनिषत्).

8

CONCEPT OF YAJÑA IN THE YAJURVEDA

The words *yajña* and *yajuḥ* are derived from the same root *yaj,* √यज्, and hence it would be worthwhile to discuss the concept of *yajña* in the light of the Yajurveda. Traditionally, as we have in the Dhātupāṭha (I.728), (1), the word *yaj* (यज्) has three connotations: (i) *Devapūjā*, i.e. reverential adoration and worship of *deva*, an enlightened being, a deity or God; *saṅgatikaraṇa,* i.e. conjunction or establishing a link between two or many; and *dāna*, the act of giving, donation, or liberality[1].

Devapūjā or reverantal adoration itself has a very wide significance, depending on what we understand by the term *deva*, for we have again in the Dhātupāṭha, elucidating this term "दिवु क्रीडा-विजिगीषा-व्यवहार-द्युति-स्तुति-मोद-मद-स्वप्न-कान्तिगतिषु"[2]. The *devas* may be organic or inorganic, living or non-living, *cetana* or *jaḍa*; a reverential attitude towards a living being is different from the attitude towards a non-living object. Both of them are to be invoked and evoked. Invocation of a personal deity is different from the invocation of a personified deity or from the invocation of deified natural forces. Again, the *devas* may be human and non-human both. The word "*pūjā*" means adoration or invocation or appropriate homage, which in the limiting case of a non-sentient being means proper utilization or *samyak-vyavahāra,* (सम्यक् व्यवहार). In its wide spectrum, the *devapūjā* in case of the Lord Supreme would be different from the *pūjā* of a preceptor, a learned, a saintly person, a great teacher or one elder in a family; it would be again different in the case of the non-sentient *devas* like the sun, the wind, fire, clouds, water, air and similar other environmental forces or deities of Nature.

---

1. देवपूजा संगतिकरण दानेषु । (Dhātupāṭha I.728).
2. Dhātupāṭha IV.1.

Dayānanda has very aptly taken a wider view of the term *yajña* for these reasons :

Based on the derived or root meanings, the word *yajña* would have a three-fold interpretation : (i) Adoration of such learned and dedicated persons as are dedicated to intellectual pursuits in all fields of knowledge, and this would include not only verbal reverence to them but also providing them facilities to work and normal comforts of every day life. This is *devapūjā*. (ii) Proper understanding of the laws of affinity, and its opposite, the disunion, of synthesis and analysis, of integration and disintegration, as we study in pure or fundamental sciences, and then the utilization of this knowledge in the applied sciences, inclusive of technology and industry; and for these purposes setting up of organizations for healthy discussions and team-work. This is *saṅgati-karaṇa*. (iii) Communicating, imparting and sharing of knowledge with others, and similar acts of benevolence, liberality and gifts, financial or otherwise. This is *dāna karaṇam*.[1]

The Veda takes *yajña* in its widest connotations. A *yajña* is verily the *śreṣṭhatama karma*, the noblest and supreme action or performance in the Vedic sense, as is indicated in the opening *kaṇḍikā* of the Yajurveda.[2] Yāska's Nirukta refers to a phrase *yajurbhir-yajanti*, which means that one should perform *yajña*, repeating the texts of the Vedas, called yajūṁṣi (यजूंषि), whilst one can enlighten himself with the verses of Ṛk and sing the glory of God through the verses known as Sāman.[3] The range and scope of *yajña* is indicated by the Yajurveda by including the terms "श्रेष्ठतमाय कर्मणे" in the opening verse of the Saṁhitā, and by speaking "कुर्वन्नवेह कर्माणि"

---

1. धात्वर्थाद् यज्ञार्थस्त्रिविधो भवति । (i) विद्या-ज्ञान-धर्मानुष्ठान-वृद्धानां देवानां विदुषामैहिक-पारलौकिक-सुखसम्पादनाय सत्करणम् । (ii) सम्यक् पदार्थगुणसंमेल-विरोधज्ञान संगत्या शिल्पविद्या-प्रत्यक्षीकरणं नित्यं विद्वत् समागमानुष्ठानं (च)। (iii) विद्या-सुख-धर्मादिशुभगुणानां नित्यदानकरणम् — Dayānanda in Yajuḥ commentary, I.2. (यजुर्वेद-भाष्ये)।
2. देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणे (Yv. I.1)
   यज्ञो वै श्रेष्ठतमं कर्म (Śatapatha Brāhmaṇa)
3. वृषभोरोरवीति —Ṛv. IV. 58.31. रोरवणमस्य सवनक्रमेण ऋग्भिर्यजुर्भिः सामभिर्यदिनमृग्भिः शंसन्ति यजुर्भिर्यजन्ति सामभिः स्तुवन्तिः Yāska, Nir. XIII.7.

in the last chapter of the same Book (XL.2), which has come to be known as the *Īśāvāsyopaniṣad* also.

Whilst in the earliest period of human history, the term *yajña* was taken in the widest sense, later on, in our period that extended up to the worst period of decadance, it got confined to liturgical fire rituals known as the *dravya yajña*[1]. Even then, the wideness of the definitions clearly indicates that all supreme acts, done with an idea of rendering service to the society with dedication and selflessly come under the purview of *yajña*.

We have in the Kātyāyana Śrauta Sūtra : "*dravyam devatā tyāgaḥ*" (I.2.2), as the definition of the term *yajña*; the *yajña* is that performance which brings a coherence between *dravya* (द्रव्य, material substance offered as an oblation), the deity or *devatā*, and *tyāga* (त्याग, offering). The *devatā* is to be invoked, and material substance *dravya* has to be *offered* (त्याग). The process which involves these three : the deity, the oblation-material, and the action of giving away or offering, is known as *yajña*. *Giving away* of any material becomes a supreme act when something has been given to a worthy recipient, without the acceptance of any reward, not even public approbation, i.e. with the renouncement of the fruit that accrues from the action. The doctrine of this concept has been adequately expressed in the last Chapter of the Yajurveda : तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् (XL.1), and कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे (XL.2).

In general, we find in the performance of *dravya-yajñas*, the oblations are offered to fire or *agni*, but there is a sanction of such *yajña-karmas*, where the oblations are offered to objects other than fire; for example, at the close of the Soma-sacrifice, we have got *avabhṛta homa* (अवभृत होम), where oblations are offered to water (अप्सु जुहोति, Kātyā. Śrauta, X.8.26); there is a reference to the offering of clarified butter on the spot of land where the cow puts the seventh step, when she is led to the Soma-seller (सप्तमे पदे जुहोति – Taitt. Saṁ. VI.1.8).

---

1. For several types of *yajña*, like *dravya-yajña* (द्रव्ययज्ञ), *tapo-yajña* (तपोयज्ञ), *yoga-yajña* (योग यज्ञ), *svādhyāya-yajña* (स्वाध्याय यज्ञ), and *jñāna-yajña* (ज्ञानयज्ञ), see Bhagvat-gītā IV. 29-33.

Offering does not in such cases mean consignment to the flames of fire. It is mere an *utsarjana* or *giving-away* process in a technical ritual sense.

Śrauta and Smārta Yajñas—Of the two categories, known as the *śrauta* and the *smārta*, such *yajñas* are technically called *śrauta yajñas* (श्रौतयज्ञ) as they derive their sanction or support from a certain text of the Śruti (which means the revealed Vedic Saṁhitās, as well as the Brāhmaṇa treatises written to elaborate, expound and to supplement the sense of the Saṁhitās). Being the supplementary books of the Saṁhitās, the Brāhmaṇa treatises came also to be known as, the Śruti. The Taittirīya Saṁhitā and the Śatapatha Brāhmaṇa in the rigid sense are not the Śrutis.

The *smārta yajñas* are those which derive their sanction from the *gṛhya sūtras* (गृह्यसूत्र) and the *dharma-sūtras* (धर्म सूत्र). They usually deal with ceremonials or *saṅskāras* obligatory to be performed in a family for the good of individual and the society. They have generally no direct sanction in the Śruti texts. Since they have secondary or indirect sanctions (mostly inappropriate *viniyoga*), they are known as *smārta*, a word derived from *smṛti*, meaning *memory* as different from the direct vision or the *pratyakṣa*.

Nitya, Naimittika and Kāmya Yajñas—There is another way of classifying the *yajñas, śrauta* and *smārta* both under three heads; the *nitya*, the *naimittika* and the *kāmya*. The *nitya yajñas* are always performed at the sanctioned time; they are in a way obligatory; they are not performed for the fulfilment of a *definite* objective; but if not performed, they accrue certain type of sin, technically called *pratyavāya* (प्रत्यवाय). In fact, the *nitya yajñas* are the obligatory duties which are conducive to the growth of a healthy mind and healthy spirit, and hence, like the normal food, they have a greater significance than performing the *naimittika* or *kāmya yajñas*.

The *naimittika yajñas* are performed consecutive to the sufferings or a calamity, like house-fire, earthquake, volcanoic eruption, flood, excessive rainfall or a terrible draught. The *kāmya yajñas* are performed for the fulfilment of

ordinary desires and aspirations, as for the purposes of procurement of wealth, progeny, or success in war-efforts, trade and business.

Pāka-yajña, Soma yāga and Paśu-bandha—The *yajñas* have a third type of classification in respect to the offerings made. In the *pāka yajñas,* the offerings and oblations are of edible substances, like milk amd milk products, barley, rice and sesame; they are usually cooked on fire before using them as offerings and are hence known the *pāka yajña* (*puroḍāśa* and *caru* were prepared in the old Vedic times).

Then we have *Soma yāgas,* in which the Soma or the medicinal herbs, in the form of dried forms, or their aqueous extracts, or the *pūtikas* (पूतिका—a particular grass) indigenous to the localities, where the yajña is to be performed, are used as offerings.

Lastly, we have the *paśu-bandha* (cattle-fair) or the exhibition of cattle and other animals; this is not properly a *yajña* in the sense that the offering consists of animal flesh.

Twenty-one types of yajñas —The Gopatha Brāhmaṇa, belonging to the school of the Atharva Saṁhitā, classifies *yajñas* in three groups of seven each.

Seven Soma-yajñas— (सप्तसुत्याः)—Agniṣṭoma, Atyagniṣṭoma, Ukthya, Soḍáṣimān Vājapeya, Atirātra, and Āptoryāma.

Seven Paka-yajñas (सप्तपाक यज्ञाः)—Prātaḥ Homa (morning Homa); Sāyaṁ Homa (evening Homa), Sthālīpāka, Bali-vaiśvadeva, Pitṛ-yajña, Aṣṭakā and Paśuḥ.

Seven Havir-yajñas (सप्त हविर्यज्ञाः) —Agnyādheya, Agnihotra, Darśa (dedicated to New-moon), Paurṇamāsa (dedicated to Full-Moon), Nava-Śasyeṣṭi (to harvest or new grains), Cāturmāsya (three in a year, comprising of four months each), and Paśu-bandha (cattle-fair).[1]

---

1. सायंप्रातर्होमो स्थालिपाको नवश्चयः । बलीश्च पितृयज्ञश्चाष्टकाः सप्तमः पशुरित्येते पाकयज्ञाः ॥
अग्न्याधेयमग्निहोत्रं पौर्णमास्यमावास्ये । नवेष्टिश्चातुर्मास्याति पशुबन्धोऽत्र सप्तम इत्येते हविर्यज्ञाः ॥
अग्निष्टोमोऽत्यग्निष्टोम उक्थ्यषोडशिमांस्ततः । वाजपेयोऽतिरात्राप्तोर्यामात्र सप्तम इत्येते सुत्याः ॥ (Gopatha Br. I.5.23)
सप्तसुत्याः सप्त च पाकयज्ञाः हविर्यज्ञाः सप्त तथैकविंशतिः । सर्वे ते यज्ञा अङ्गिरसोऽपि यन्ति नूतना यान् ऋषयो सृजन्ति च सृष्टाः पुराणैः ॥
(Gopatha Br. I.5.25).

These twenty-one *yajñas* have been called त्रिवृतं सप्ततन्तु (*trivṛtam sapta-tantu*), three rounds of seven threads; and are based on a Vedic reference (Paippalāda Saṁhitā): अग्निर्यज्ञं त्रिवृतं सप्ततन्तुम् (V.28.1).

Śrauta-yāgas according to the Katyāyāna Śrauta Sūtras – Mahīdhara based his commentary on the Yajurveda mostly on the Kātyāyana's Śrauta Sūtras, which describe as many as twenty-three *śrauta-yāgas* (the Adhyāyas or Chapters are indicated in the brackets).

1. Darśapaurṇamāsa
2. Agnyādhāna (IV)
3. Agnihotra (IV)
4. Dākṣāyaṇa (IV)
5. Āgrāyaṇeṣṭi (IV)
6. Darvihoma Kraidinīyeṣṭi, Ādityeṣṭi, Mitravindeṣṭi (V)
7. Cāturmāsya (V)
8. Nirūḍ*ha*, *Pas ubandha* (*VI*)
9. *Soma*:*yā*ga (VII-XI)
10. Ekāha (XII, XXII)
11. Dvādaśāha (XII)
12. Satra (Dvādaśāha) (XII)
13. Gavāmayana (XIII)
14. Vājapeya (XIV)
15. Rājasūya (XV)
16. Agnicayana (XVI-XVIII)
17. Sautrāmaṇī (XIX)
18. Aśvamedha (XX)
19. Puruṣamedha (XXI)
20. Abhicāra-yāga (XXII)
21. Ahīna-Atirātra (XXIII)
22. Satra (from 12 to 1000 days (XXIV)
23. Pravargya (XXVI)

Why the Dravya-yajñas?–It has been a controversial question whether the concept of offering material substances to fire or water has actually a sanction in the Vedic texts (the *saṁhitās*) or the practice has been imposed at a later date on the Śrutis. My personal view is that prior to the discovery of fire by the efforts of human beings through a process of attrition, the ritual concerning *yajñas* were not existent. Of course, the cosmic *yajña* was there which brought clouds and other blessings. In such a context, we developed the connotations of *idhma* (fuel), *ājya* (which now means butter, but originally it might have meant water like the terms *ghṛta*, and *sarpiḥ*, which also mean water–Nigh. I.12). In Chapter XXXI, the cosmic *yajña*, performed by the cosmic man (Virāṭ Puruṣa), we have the three seasons spring, summer, and autumn

called respectively as *ājya, idhma* and *haviḥ.*[1]

It has also been suggested that the first few batches of human creation, through whom the Divine Knowledge dawned on humanity, were people of great integrity. The mysteries of Nature were transparently clear to them; that is, every thing was *pratyakṣa* to them. In that sense, not only they saw Nature to her depth, they could follow the inner, meanings of the cryptic Vedic Texts also.[2] Later on, the society deteriorated to the extent, that in certain places, it became *primitive.* In this context, it has been said that the laws of Nature, or the dictates of Prajāpati, the Lord Supreme, which remain unviolated by Devas and Pitṛs and by animals, got by and by violated by men, and just to help them or to lead them to the right conduct of knowledge, the Vedic rituals came into practice. Man alone violates Nature's Laws to extreme, so says the great Yājñavalkya in his Śatapatha Brāhmaṇa.[3] A similar view has been expressed by Caraka in his Saṁhitā on therapeutics and medicine : the earlier man did not violate the conducts of life as to health and food (*āhāra* and *vihāra*), and he needed no system of medicine. In these natural habits. animals, as if, stand exemplary.

As the days passed by and as the civilization and culture developed through human efforts, it became necessary to meet the new challenges, and severe hazards of a growing society. In this context, the practice of *yajñas* came into existence, and in the early part of our human history, the *yajñas*, fire ceremonials, and *yajñaśālās* (the campus of these ceremonies) became man's first open air observatories and laboratories. Round them, our ancestors got acquaintance with the mysteries of Nature in every field of discipline.

---

1. यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ (Yv. XXXI.14)
2. साक्षात्कृतधर्माण ऋषयो बभूवुः —Nir. I.20. Seers have direct intuitive insight into duty. Further, तेऽवरेभ्योऽसाक्षात्कृतधर्मेभ्य उपदेशेन मन्त्रान्संप्रादुः । (They by oral instruction handed down the hymns to later generations who were destitute of direct intuitive insight.)
3. ता इमाः प्रजास्तथैवोपजीवन्ति यथैवाभ्यः प्रजापतिर्व्यदधात् । नैव देवा अतिक्रामन्ति न पितरो न पशवः । मनुष्या एवैकेऽतिक्रामन्ति । —Ś.Br. II.4.2.5-6.

Whatever did they discover, whatever *idhma* they found and whatever *ājya* they conceived, they offered them to fire. The common fuel (*idhma*) was wood, and *purīṣa*, the common *ājya* was cow's clarified butter, and the common *haviḥ* consisted of barley, rice, sesame, milk and milk products, herbs and the like. The *dravya-yajña* became by and by more important along with man's discoveries and his cultural activities in home and outside. The man-discovered fire became the central place for all thrills of human activity.

Human efforts have been from the earliest times directed towards understanding Nature. This has been technically called *daivata.* Since Nature's all forces have been known as Viśve-devāḥ or *devatās*, what pertains to a *devatā* is *daivata.* The relation of *yajña* to *devatā* is of a flower to fruit.* Flower leads to a fruit and similarly the *yajña* leads to understanding the divine forces, the mysteries of Nature, or in other words *yajña* provides an opportunity for the development of science and for the utilization of this knowledge for a common good. When one understands the divine forces, he understands the divinity working behind them, and thus the *yajñas* lead to spirituality (*ātma-bhāva* or *adhyātma*).*

It has thus been so often said, that the *dravya-yajñas* were introduced later on in the society of men as they developed their culture and drifted from the normal mode of living. The *yajñas* of this type were meaningless to the earliest men who did not pollute the environments in any walk of life.

Four Wonders.

Man very soon realized that there are four great wonders around himself, i.e. in his beautiful surroundings. Two of them are concerning the universe itself : (i) the macro-universe, and (ii) the *micro*-universe. The former in extension is infinite (and thus unmeasurable) and the latter, the micro one is unfathomable or incomprehensible in depth or

---

*याज्ञदैवते पुष्पफले । देवताध्यात्मे वा । —Nir.I.19.

Reference to *yājña* (याज्ञ) and the reference to divine knowledge (दैवत) is to flower and the fruit coming out of it. The same relation of flower and fruit exists between *devatā* and the *adhyātma* (the soul).

Flower : Fruit :: *yajña : devata :: devatā : ātman.*

subtility or in the dimension of infinitesimality.

(iii) Along with the *macro* and *micro*-universes, the third wonder, a wonder of wonders, is our own human complex. Of course, the body complex of the tiny little insects, and big animals like hippo, rhinoceros and elephant is also wonderful, but for various reasons, man is regarded as a gem in creation, with intricacies and complexities of his body structure. Man's anatomy and physiology, his mental and supramental make-up are most amazing. (iv) The fourth wonder is the life that throbs in microbes and the infinitestimally small creatures, the link between inorganic and organic existences. We shall call these wonders as (i) Virāṭ Brahmāṇḍa (macro universe), (ii) Aṇu Brahmāṇḍa (micro universe); (iii) Sthūla Piṇḍa (the body complexes of the highly evolved species); and (iv) the Sūkṣma Piṇḍa (the complex structure of microbes, spores, virus, bacilli, genus etc.).

Yajñas as Dramatizations of Creative Processes

Yajñas, particularly those accompanying luxurious details, are nothing more than dramatizations of the events that are taking place round us in the universe, the physical and biological, (physical, the *brahmāṇḍa*, and biological, the *piṇḍa*) and through these dramatic representations, the ancient sages of India tried to popularize knowledge, concerning the mysteries of Nature. Such a study was an intellectual approach to God through the appreciation of His *divine art.* The Lord Supreme is the creator of micro and macro-worlds, and this creation is His supreme art. *Yajña* is an approach to the *artist* through the appreciation of his art. The entire universe from microbic to the macro-cosmos throbs with our Lord's activity which has to be studied through Nature and through the revealed texts. Then it has to be appreciated, and finally, the knowledge thus gained, should be made available to common folk in lucid and interesting manners. Our old *yajñas* were small dramas of such experiences; and through them the knowledge was not only acquired but it could be communicated to others and popularized during those long periods of our history when the art of writing, printing and sophisticated demonstrations was not known. What we learn through the detailed charts and

maps was imparted through these *yajñas,* carefully planned and meaningfully outlined.

The concept of *devatās* helps us in the study and presentation of the details. They are symbolic like the unknown quantites *x, y*, and *z* of algebra, which may represent any thing in the respective contexts. We have a long list of such devatās, sometimes as many as dozens or even approaching hundred. Whenever the terms of description are only a few, eight or ten popular devatās would do; they are repeated from event to event in their varying contexts. The modern physical sciences take the help of the long alphabet for these representations – a, b, c, d..., l, m, n,...p, q, r..., u, v, w, x, y or z, written with capitals or small letters in script; and when we need even more symbolizations, we take the help of Greek letters alpha, beta etc. of different prints. In the old Indian mathematics, the unknown quantities x, y, z,– were represented by the names of different colours, *nīlaka* (blue), *pītaka* (yellow), etc. as introduced by Aryabhaṭa I.

It was thus an ingenuity that ancient sages through the help of the *dravya-yajñas* could present the entire panorama or drama of the events happening in the physical universe. This we call as the *cosmic yajña (sṛṣṭi-yajña*). Our men of wisdom in such contexts developed a type of logic known as the *samhitā tarka* (*group-analogies*), a type of study based on *parallelism*. Such associative parallelisms are seen both in the Yajurveda and the Atharvaveda in large numbers. We shall quote one as an illustration from the Atharvaveda, where we have a set of six verses, daily recited in our prayers under the heading of *manasā parikramā.*

The opening lines of these six verses are:

प्राची दिगग्निरधिपतिरसितो रक्षिताऽदित्या इषवः ।
दक्षिणा दिगिन्द्रोऽधिपतिः तिरश्चिराजी रक्षिता पितर इषवः ।
प्रतीची दिग् वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः ।
उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताऽशनिरिषवः ।
ध्रुवा दिक् विष्णुरधिपतिः कल्माषग्रीवो रक्षिताऽवीरुध इषवः ।
ऊर्ध्वा दिक् बृहस्पतिः श्वित्रो रक्षिता वर्षमिषवः ।

In this set of six verses, there is a reference to six cardinal directions, six are their *adhipatis* (six names of our Lord),

six are mentioned as the *rakṣitṛs* (protectors), and six are *iṣus* (arrows or weapons). The collative parallelism is shown below :

Dik	*Adhipati*	*Rakṣitṛ*	*Iṣu*
Prācī, east	Agni-Adorable Lord	Asita—dark clouds	Āditya - the sun in northern solstice
Dakṣiṇa, south	Indra —Resplendent Lord	Tiraścirājī --rivers moving in curves	Pitṛ—the sun in the southern solstice
Pratīcī, west	Varuṇa-Venerable Lord.	Pṛdākū—uneven planes	Anna—food
Udīcī, north	Soma (Blissful Lord)	Svajaḥ—mountains	Aśani—lightning.
Dhruva, nadir	Viṣṇu (Omnipresent Lord)	Kalmāṣa-grīva—forests	Vīrudha —trees
Ūrdhvā, zenith	Bṛhaspati (Lord Supreme)	Śvitra—snow-clad mountains	Varṣa—rains

The entire hymn is in the *daivata-ādeśa*, admitting the omnipresence of our Lord (His presence in all the six directions). Just as in the Upaniṣads, we have similar expressions of the *ātma-ādeśa*, or *yuṣmad-ādeśa* (second person), or *asmad-ādeśa* (first person); अथातोऽहंकारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहम् दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति । (Chāndogya, VII.25.1). What the Lord has given us for our protection is shown as *rakṣitṛs*, and with what agencies He protects, as *iṣavaḥ* (mythology developed describing *rākṣitṛs* as six types of serpents guarding the creation in six directions).

This type of logic is known as the *saṁhitā-tarka*, i.e. collectively placing a set of groups against an other set of

groups. (In the above example, we have four sets of six each : six cardinal directions (*dik*), six *adhipatis*, six *rakṣitṛs*, and six *iṣus*).

Sometimes, the analogies of the above type are not *explicit*, but *implicit*, and therefore, one set of a description may be utilized in a variety of contexts. In such cases, we find in our Brāhmaṇa texts so mentioned as इति अधियज्ञम् (this is such in the context of *yajña*); अथाधिदैवतम् (this in context with deities or the sense-organs of our body); अथाध्यात्मम् (this in context with the *ātman*).

Our *ṛṣis* with their penetrating insight could see, that this cosmos or universe (the *brahmāṇḍa*) stands quite close in analogy with our physical body (*piṇḍa*). Both do assume the form of a Puruṣa. One on account of the presence of the omni-present Lord, and the other on account of being the *karmasādhaka* of the infinitesimal soul, i.e. by being instrumental in the assigned activities of the self. Our Lord, imbibing the entire cosmos is the Virāt Puruṣa (the Cosmic Man), whilst we the embodied creatures are ordinary *puruṣas*, staying somewhere in this body, but still calling it as our own. We may equally say that the Virāṭ Puruṣa has created our body on the pattern of His own. The Caraka Saṁhitā (Śār. XXV) says : पुरुषोऽयं लोकसम्मितः, this *puruṣa*, i.e. the human skeleton is of the pattern of the cosmos, of course, with numerous differences. We have one head, the Cosmic Puruṣa may have thousands; we have two eyes, He may have innumerable : सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् (XXXI.1). Sometimes, we regard *antarikṣa*, the midspace as the navel of the Cosmic Man, the *dyau*, the celestial region, as His head, the *bhūmi*, the earth, as His foot, and the cardinal directions as His ears (नाभ्या आसीद० XXX1.3).

To bring out such analogies, with a view to educate our common folk, the ancients planned to initiate Agnihotra, Darśa-paurṇāmāsa, Cāturmāsya and a variety of *yajñas*. I have no space here to go into the details of all of them. As an illustration, we shall quote the case of *vedi-nirmāṇa*, the construction of the fire-altar and *agnyādhāna*, the setting or kindling of fire, as outlined in the Śrauta Sūtras and the Brāhmaṇa texts in the context of the *śrauta yajñas*. Mahīdhara in his commentary of the White Yajurveda has given some of these details.

Construction of Fire Altar

For a *yajña*, it is necessary to select a piece of suitable land; a layer of earth is scraped out and the ground cleaned. The following operations are carried out in the order described :

1. Water is sprinkled on the clean ground.
2. A layer of *varāha-vihata*(वराह-विहत) or the clay dug by the boar is then spread on it.
3. Then a layer of earth from the mound of white ants is laid on it.
4. Then it is covered with a layer of saline earth brought from a barren land or an alkaline tract.
5. Then we put a layer of sand (*sikatā*).
6. Then on it, a layer of gravel (*śarkarā*).
7. Upon it, are piled a few layers of bricks.
8. Then a piece of gold (*suvarṇa*) is placed on an assigned spot.
9. On it are piled layers of wood-sticks (*samidhā*).
10. Fire is then churned out by the process of attrition by *aśvattha-araṇis* (two wooden pieces of *aśvattha* or Pipal tree).

This entire process is a dramatic representation of the entire process of the evolution or manifestation of earth (condensation of a plasma to the final state of hard solid earth). The Yajurveda conceives of this analogy: इयं वेदिः परोअन्तः पृथिव्याः (XXIII. 62), this *vedi* represents the initial and final states of our earth.

The Śatapatha Brahmaṇa has divided the entire period of evolution into nine epochs. For we have a passage:

स श्रान्तस्तेपानः फेनमसृजत् ।... स श्रान्तस्तेपानो मृदं शुष्कापमूषं, सिकतं, शर्करा, अश्मानम्, अयोहिरण्यम्, ओषधि वनस्पत्यसृजत् । तेनेमां पृथिवीं प्राच्छादयत् ।

—Ś Br. VI. 1.1.13.

1. In the beginning the earth was a fluid plasma (known in the Vedic literature as *salila*; also as *samudrārṇava*, समुद्रार्णव; — आपो ह वा इदमग्रे सलिलमेवास (ŚBr. XI.6.1.6) — To represent this epoch, water is

sprinkled on the spot of altar.

2. With a type of energization or activation, the plasma starts foaming and frothing, just as milk foams or froths on being heated. The scum condensed as a layer on the fluid and formed clay or *mṛd*(मृद्)-स (फेनः) यदोपहन्यते मृदेव भवति । – ŚBr. VI. 1.3.3. This epoch is represented by putting a layer of clay dug by a boar–*varāha-vihata* or *emuṣa varāha* (एमूष-वराह–Rv. VIII.77.10; तामेमूष वराह इति वराह उज्जघान– ŚBr. XIV. 1.2.11)

This is also said that in the initial stage, the earth as it appeared from a distance was only of the size of the mouth of a boar (यावद् वै वराहस्य चषालं तावतीयमग्र आसीत् यद् वराह-विहतमुपास्याग्निमाधत्ते– Maitrāyaṇī Saṁhitā, I.6.3).

3. The condensed plasmic earth, called *mṛd* then further dries up, as if water has gone out of wet clay (the condensable gases emerge out from the mass), and then it is known as *śuṣka-āpa,* शुष्काप (i.e. one whose water has been driven out); a layer of water settles down in the lower layers. Since it is porous and brittle, this part of the epoch of evolution is represented by placing of earth from the mound of white ant. For this, we have यद्वल्मीकवपामुत्कीर्याग्निमाधत्ते– Maitrāyaṇī Saṁhitā, 1.6.3.

4. The next stage in the further evolution and hardening is, that it becomes very much like alkaline tract, and this stage of epoch is represented in the *yajña*-altar by spreading a layer of alkaline or saline earth: यदूषानुपकीर्याग्निमाधत्ते– Maitrāyaṇī Saṁhitā, I.6.3.

5. Then follows a stage when the upper layer becomes hard as a rock; this epoch is represented by spreading a layer of sand: यत्सिकतामुपकीर्याग्निमाधत्ते–Maitrāyaṇī Saṁhitā I.6.3. Prior to this stage, the earth was in a way plastic, and not hard : अविरासीत् पिलिप्पिला –Yv. XXIII.12 (पिलिप्पिला – plastic or mouldable).

6. Then it passed through a next stage which is represented by spreading a layer of gravel (or *śarkarā*). We have यच्छर्करा उपकीर्याग्निमाधत्ते –Maitrāyanī Saṁhitā, I.6.3. We have

another mention of *śarkarā*—शिथिरा वा इयमग्र आसीत् । तां प्रजापतिः शर्कराभिरदृंहत Maitrāyaṇī Saṁhitā – I.6.3. Now the earth has become sufficiently hard – येन द्यौरुग्रा पृथिवी च दृढा Yv. XXXII.6.

7. In the next stage appear strata of hard rocks set one upon the other in a regular fashion. The story of this epoch is represented by placing bricks in an order to build up the the fire altar: इष्टका उपदधाति – Taittirīya Saṁhitā, V.2.8

8. Now comes the epoch of the formation of metals from iron to gold in the combined or free form. To represent this epoch, a piece of gold is placed: रुक्ममुपदधाति – Maitrayaṇī Saṁhitā III.2.6.

9. So far, the earth was without trees and forests; it was hairless as if the back of a tortoise (kūrma-pṛṣṭha, कूर्म-पृष्ठ)।

Now comes the epoch when plants and trees came forth. The earth in the beginning was without hairs:इयं वाऽ लोमिकेवाग्र Ait. Br. XXIV.22; the perennial trees, plants and herbs are its hair—ओषधि वनस्पतयो वा लोमानि—Jaim. Br. II.54. This epoch is represented in the *yajña* by placing layers of fuel wood.*

There is a collateral parallelism between cosmogeny and rituals, an example of *saṁhitā tarka* (argument based on group analogies) with which I shall close this Chapter. Three kinds of rituals done in the morning pressing (*prātaḥ savana)*, in the midday (*mādhyandina savana*) and in the evening (*tṛtīya* or*sāyam savana*) are put in collateral parallelism with three regions and three important seasons.

अथैतान्यग्नि-भक्तीनि-अयं लोकः, प्रातः सवनं, वसन्तः ।
अथैतानीन्द्र-भक्तीनि- अन्तरिक्ष लोकः, माध्यन्दिनं सवनं, ग्रीष्मः ।
अथैतान्यादित्य-भक्तीनि- असौ लोकः, तृतीयं सवनं, वर्षाः ।।

(Nir. VII. 8-11)

---

*I am indebted for the fine description to Yudhiṣṭhira Mīmāṁsaka (See his Mīmaṁsā-Bhāṣyam, 1977, pp. 87-100).

Devatā	Region	Ritual (Savana) or Pressing	Season
Agni	This, i.e. Earth	Morning	Spring
Indra	Midspace	Midday	Summer
Āditya	That, i.e. Celestial	Evening	Rainy

Thus our *yajñas* were merely dramatic popular representation of cosmological and cosmogonic phenomena in the earliest stages of man's familiarity with Śruti, Śāstra and Sṛṣṭi (revealed knowledge, evolved knowledge and the creation). Our ancients were thrilled with the idea that once upon a time the sun and earth (and for that matter, all the planets too) were one without the midspace or *antarikṣa* existing between them. (The sun was a binary star.) It was only at a later stage that the two separated with *antarikṣa* intervening. They had a word *rodasī* (रोदसी) in the Śruti which means a combination of the celestial region with the terrestrial, and equivalent of *dyāvā- pṛthivī* (द्यावापृथिवी) which on later development meant an integrated region extending from the present earth to the celestial region or the sun and beyond even (another region sometimes also called *svaḥ* or *suvaḥ* (स्वः ; सुवः).

The *srauta-yāgas* were the Vedic *yāgas* with explicit or implict sanction in the Yajurveda and the Atharvaveda. They came under disrepute when animal sacrifices got introduced. Of course, Dayānanda in his Vedic commentaries and in his Saṁskāravidhi did not mention of them, because he was not in favour of reviving obnoxious practices of the age of Vedic decadence. However, he clearly gives them a sanction, for we have a passage in his Introduction to the Commentary on the Ṛgveda etc.

परन्त्वेतैर्वेदमन्त्रैः कर्मकाण्ड विनियोजितैर्यत्रयत्रांग्निहोत्राद्यश्वमेधान्ते यद्यत् कर्तव्यं तत्तदत्र विस्तरतो न वर्णयिष्यते । कुतः, कर्मकाण्डानुष्ठानस्यैतरेय-शतपथब्राह्मण - पूर्वमीमांसा – श्रौतसूत्रादिषु यथार्थं विनियोजितत्वात् (ऋग्वेदादिभाष्यभूमिका-प्रतिज्ञाविषयं).

Dayānanda wants us to refer to the texts of the Brāhmaṇas like the Aitareya and the Śatapatha, also to the

Pūrva-Mīmāṁsā, and the Śrauta Sūtras for the details of the *karma-kāṇḍa* or rituals (from Agnihotra to Aśvamedha). Of course, there is a lot of spurious literature on this subject also which is despicable. (श्रौतसूत्रादि विरुद्धास्त्रिकाण्ड-स्नानसूत्रपरिशिष्टादयो ग्रन्थाः —*Dayānanda*). He speaks in favour of the Aśvalāyana Śrauta and Gṛhya Sūtras (Saṁskāravidhi, Vedārambha Saṁskāra).

Accessories of Yajña in the Veda

Taking base on the *yajus* (यजूंषि) of the Yajurveda and the Atharvaveda, our ancient seers, the men of wisdom, introduced a number of accessories, utensils and appliances for the purpose of the *yajña-karma* which later on in a modified form became popular in the domestic kitchen, in pharmacies or Āyurvedaśālas and in industry. We shall enlist them in brief only.

(i) Three types of spoons (*sruc*) – *Juhū, upabhṛt* and *dhruvā:*
घृताच्यसि जुहूर्नाम्ना..., घृताच्यस्युपभृन्नाम्ना..., घृताच्यसि ध्रुवा नाम्ना (Yv. II.6)
These *srucs* are known as the *āyudha* or *śastra* (weapons), of the *yajña* : देवायज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि । (Av. XVIII.4.2).

(ii) A ladle known as *darvi* : पूर्णा दर्वि परापत । (Yv. III.49)

(iii) *Pavitra*, a sieve or filter – पुनात्वच्छिद्रेण पवित्रेण । (Yv. IV.4)

(iv) Coins of silver for purchase : क्रीणामि चन्द्रं चन्द्रेण ।(IV.26)
रूपेण रूपं... चन्द्रदक्षिणा । (VII.45)

(V) In the Soma-yāgas, Brahmā, the leading priest has his seat on the south. ब्रह्म दक्षिणतस्तेऽस्तु । (Av. XVIII.4.15). There is an *uttaravedi* (उत्तरवेदि), there is one *sadas - maṇḍapa* (सदोमण्डप), a *havirdhāna* (हविर्धान), or store for stocking *haviḥ* or the offerings, a few sacrificial *yūpas* or posts to which cattle may be bound for safety, homage and respect (not for killing) : यस्यां सदो-हविर्धाने यूपो यस्यां निमीयते, *Pṛthivī sūkta,* Av. Verse 38. In the Soma-yāga, we have a *pāinīvata graha* (cup) and *hāriyojana camasa* (a spoon or ladle): पत्नीवतो ग्रहाँ ऋध्यासम् (Yv. VIII.9); हरिरसि

हारियोजनो हरिभ्यां त्वाहर्योर्धाना स्थ । (Yv. VIII.11).

(vi) In Chapter XIX of the Yajurveda, we have a reference to the Sautrāmaṇī Yajña, which takes note of the following : *śoma* (15); *āsandī; kumbhī, surādhānī, uttaravedi,* (16); *vedi, yūpa* (17); *havirdhāna; sadas, āgnīdhra, patnīśālā, gārha-patya* (18); *praiṣa, āprī, prayāja-anuyāja, vaṣaṭ- kāra* (19); *paśu, puroḍāśa, sāmadheni, yājyā* (20); *dhānā, karambha, saktu, parivāpa, payaḥ, dadhi, āmikṣā, vājina* (21); *āśrāvaṇa, pratyāśrāvaṇa, yaja, ye yajāmahe* (24); *droṇa kalaśa, sthālī* (27); *avabhṛtha, iḍā, sūktavāka, śamyu (vāka), patnī-samyāja, samiṣṭ-yajuḥ* (29).

The Yajurveda is our earliest lexicon of words, which later on were used by our ancients in their system of the Srauta yajñas. We do not know their original meanings. Their popular usage came at a very late stage.

Connotations of the word *yajña*— The Eighteenth Book or *adhyāya* of the Yajurveda has the first twenty-seven verses ending with the phrase मे यज्ञेन कल्पताम् (such and such things of mine be secured by means of *sacrifice,* यज्ञेन). Evidently, the things desired could not be secured by performing a fire-ritual or the fire-sacrifice. What could this *sacrifice* be?— Here *sacrifice* means a sacred and sincere effort in the widest sense. Dayānanda gives a clue to it. He translates the term *yajñena kalpatām* differently in different contexts.

1. यज्ञेन पूजनीयेन परमेश्वरेण जगदुपकारकेण व्यवहारेण वा— by sacrifices, that is by the adorable Lord, by His grace of assistance and liberality. (1)
2. यज्ञेन धर्मानुष्ठानेन, by sacrifice, that is, by performing righteous deeds. (2)
3. यज्ञेन सत्कर्त्तव्येन परमात्मना, by sacrifice, that is, by the blessings of our Lord of Praises. (3)
4. यज्ञेन धर्म पालनेन, by sacrifice, that is, by the performance of one's duty. (4)
5. यज्ञेन सत्यधर्मोन्नतिकरणेनोपदेशाख्येन, by sacrifice, that is, by

having instructions in respect to the code of conduct. (5)

6. यज्ञेन सत्यभाषणादि व्यवहारेण, by sacrifice, that is by adhering to truth and the like. (6)
7. यज्ञेन सुखसिद्धिकरेण ईश्वरेण, by sacrifice, that is, by the grace of bounteous Lord. (8)
8. यज्ञेन शमदमादियुक्तेन योगाभ्यासेन, by sacrifice, that is, by the practice of *yoga* and by control on senses. (11)
9. यज्ञेन सर्वान्नप्रदेन परमात्मना,by sacrifice, that is, by the grace of God that gives us a good harvest of grains and cereals, or by utilizing the right type of agricultural practices, and by adopting careful dietetic habits (12).
10. यज्ञेन संगतिकरणयोग्येन, by sacrifice, that is by adopting right type of chemical and technical processes of mining and metallurgy (13)—मनुष्याः पृथिवीस्थान् पदार्थान् सुपरीक्ष्यैभ्यो रत्नानि धातूंश्च प्राप्य सर्वहितायोपयुञ्जीरन् ॥ —Dayānanda.
11. यज्ञेन संगतिकरणयोग्येन, by sacrifice, that is by science and technology (14)—ये मनुष्याः पावकादि विद्यया संगन्तव्यं शिल्पयंज्ञं साध्नुवन्ति त ऐश्वर्यं लभन्ते ।
12. यज्ञेन विद्यैश्वर्योन्नतिकरणेन, by sacrifice, that is, by the spread of education, pure and applied. (16)
13. यज्ञेन वायुविद्याविधानेन, by sacrifice, that is by harnessing Nature's forces, like electricity, wind, solar and mechanical energy etc. (17)
14. यज्ञेन पृथिवीकालविज्ञापकेन, by sacrifice, that is, by the study of physics and by the knowledge of terrestrial and physical forces. (18)
15. यज्ञेन अग्निपदार्थोपयोगेन , by sacrifice, that is, by thermal appliances. (19).
16. यज्ञेन हवनादिना, by sacrifice, that is, by performing *havana*, or fumingation for removing pollutions of atmosphere. (21)
17. यज्ञेन योगेन वियोगेन, by sacrifice, that is by addition and subtraction, i.e. by synthesis and analysis. (25)

Thus every act of public benevolence, done with selfless dedication, with a reverential attitude towards God, His creation, and the sanctity of life is *yajña*.

9

PAŚU YĀGA OR THE ANIMAL SACRIFICE

The Vedic literature has, sometimes casually and often with details, referred to three types of animals: (i) Cattle, usually five: man (*puruṣa*), horse (*aśva*), cow (*go*), goat (*aja*) and sheep (*avi*). They are called *grāmya paśvaḥ* or tame animals; (ii) *araṇya paśavaḥ* or wild animals, big or small including tigers, lions, rhinocerots and wild deer. A long list of these animals is given in Chapter XXIV of the Yajurveda, partly carried to Chapter XXV also; this includes insects and worms and marine creatures; (iii) *vāyavya*, or the winged species which are capable of flying in space. For this see :

तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥ (Yv. XXXI.6)

In the same Chapter, we have a reference to cattle with one row of teeth (*ekādat*), and with two rows of teeth (*ubhayādat*);

तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥ (Yv. XXXI.8; Rv. X.90.10)

In this list of cattle, Sāyaṇa counts donkeys, asses or mules (अश्वाः, ये के च–अश्वव्यतिरिक्ता गर्दभाअश्वतराश्च, with teeth in upper and lower jaws both–Sāyaṇa on Ṛv. X.90.10). It is doubtful, whether by *vāyavya*, is meant a separate category of flying creatures or it merely refers to cattle and wild animals, which are assigned to *Vāyu devatā*, वायव्यान् वायुदेवताकान् लोकप्रसिद्धान्–Sāyaṇa).

Vāyu is the *devatā* of midspace and all animals belong to this *devatā*.

वायवः स्थेत्याह वायुर्वा अन्तिरिक्षस्याध्यक्षः ।
अन्तरिक्षदेवत्याः खलु वै पशवः ॥ (Tait. Br. III.2.1.3)

Who are these Paśus? These Paśus, horse (*aśva*), cow (*go*), goat (*aja*), and sheep (*avi*), belong to midspace, and hence they are Vāyavya. According to some authorities, they are not the terrestrial animals at all. Their reference in the Chapter on Cosmic Man (Puruṣa Sūkta) has a significance; most likely, they are the celestial bodies. A few of them are docile and bound to a sacrificial stake, which is the *sun* itself. Thus they belong to our solar system, they may be our planets and satellites (*grāmya paśus*). Others are rather more free and wild like comets, representing the *āraṇya paśus*.

In our terrestrial life *paśu* means, an animal (i.e. whosoever sees with eyes is a *paśu;* (पश्यतीति पशुः). In the celestial region, the numberless celestial bodies are *paśus*; we have been told that they (the regions, or *rajasah*) stay in space (*antarikṣa*) like birds (वि = bird; मान; = of the measure of, form of) : अन्तरिक्षे रजसो विमानः (Yv. XXXII.6). We have already said that our *yajñas* are dramatic presentations of cosmogony and cosmology, and hence, in the *yajñas*, the animals are bound at stakes; they are brought and exhibited to public and given reverence.

It is so well known that the Vedic verses may in several cases have three sorts of connotations *simultaneously*. Commenting on Nirukta I.18, the distinguished commentator, Durgācārya says : आध्यात्मिकाधिदैवताधियज्ञाभिधायिनां मन्त्राणामर्थाः परिज्ञायन्ते इति; the three are in the context of or reference to अधि-आत्म, अधि-यज्ञ and अधि-दैवत, i.e. pertaining to *ātmā,* to *yajña* and to *devatā* or deities.

Yāska whilst commenting on : सप्तऽऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सदमप्रमादम् । सप्तापः स्वपतो लोकमीयुस्तत्र जागृतोऽअस्वप्नजौ सत्रसदौ च देवौ ॥ –Yv. XXXIV.55. (Seven seers are placed in the body, seven protect the seat without neglect. Seven works went to the world of setting where two gods who never sleep and sit on the sacrifice, keep watch). By seven seers seated in body is meant seven rays in the sun (seven colours of spectrum). Seven protect the seat, i.e. the year, without neglect. Seven pervading ones : they alone go to the world of the sleeping one, i.e. the setting sun. There wake two gods who never

sleep and keep vigil at the sacrifice, i.e. air and the sun (वाय्वादित्यौ) —Nir. XII.37. This is the *ādhidaivata* explanation (i.e. in reference to deity) of the verse. When explained in reference to the self or *ātman* (*ādhyātma*), the seven seers placed in human body are the six senses (त्वक्, touch; चक्षु, seeing; श्रवण, hearing; रसना, tasting; घ्राण smelling; मनस् thinking; and the seventh विद्या, knowing or enlightenment (षड् इन्द्रियाणि विद्या सप्तम्यात्मनि). Again, there are seven vital impulsions, सप्तप्राणाः; they never neglect the body. Seven works; these same go to world of the sleeping one, i.e. the setting soul (सप्त रक्षन्ति सदमप्रमादम् । सप्तापनानीमान्येव स्वपतो लोकमस्तमितमात्मानं यन्ति ।). There two gods who never sleep and sit at the sacrifice keep watch, i.e. the self of wisdom and lustre (तत्र जागृतोऽस्वप्नजौ सत्रसदौ च देवौ प्राज्ञश्चात्मा तैजसश्च —Nir. XII.37).

What is true of this verse is true of so many other Vedic verses which have multiple explanations, implicit and explicit in reference to deity, the self and the *yajña*.

The word *paśu* has also several connotations. The Yajurveda has three *yajūṁṣi* in this connection :

अग्निः पशुरासीत्..., वायुः पशुरासीत्... सूर्यः पशुरासीत्, तेनायजन्त स एतँल्लोकमजयद्यस्मिन् (अग्निः । वायुः । सूर्यः) स ते लोको भविष्यति तं जेष्यसि पिबैता अपः ॥
(Yv. XXIII.17)

Evidently, *agni* (fire), *vāyu* (air or wind), and *sūrya* (the sun) all the three in turn become *paśu*. In the cosmic creation the three were born in turn : the fire, the air and finally the sun. Commenting on a verse of the Yajurveda :

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ (Yv. XXXI.16).

(The gods worshipped sacrifice with sacred rites. They were the first ordinances. Being great, they verily obtained heaven, where dwell earlier gods who were to be propitiated, i.e. *sādhyāh*). Here *yajñena* means 'by fire or by kindling fire'. Here *agni* is the *paśu*; अग्निः पशुरासीत् । तमालभन्त । तेनायजन्त । – इति च ब्राह्मणम् —Nir. XII.41; it has to be procured; it has to be touched as a token of reverence : *ālabhana* means evolving, getting, procuring or adapting for service or work, and touching as a

token of reverence.

In the earliest possible history of human progress the cattle were domesticated; some wild species was procured, nurtured and cultured with care and caution, and then alone, it evolved to a domesticated animal fit for use in our house. Finally, this animal became a useful member of our family. This biological scientific effort of domesticating a wild animal came to be known in our literature as *ālabhana,* आलभन, a word which was altogether different from a similar word, which is *ālambhana,* आलम्भन, which means *immolation* or killing. *Ālabhhana* is just opposite to *ālambhana*; one stresses on culture and rearing, the other on killing and injury, later erroneously known as 'sacrifice'.

The difference between *ālambhana* and *ālabhana* is clear from the following lines from the Cikitsā-sthāna of the Caraka Saṁhitā, XIX.4.

> आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूवुर्नालम्भाय
> प्रक्रियन्तो स्म । ततो दक्षयज्ञ-प्रत्यवरकालं मनोः पुत्राणां
> नरिष्यन्नाभागेक्ष्वाकुन्नृगशर्यात्यादीनां च क्रतुषु पशूनामेवाभ्य-
> नुज्ञानात् पशवः प्रोक्षणमवापुः । अतश्च प्रत्यवरकालं पृषध्रेण
> दीर्घसत्रेण यजता पशूनामलाभाद्गवामालम्भः प्रवर्तितः. . .
> अतीसारः पूर्वमुत्पन्नः पृषध्रयज्ञे ।

In the earliest times animals were procured, domesticated, cultured and harnessed for useful purpose in the *yajñas*; this was their *ālabhana* (they were thus *samālabhanīyāh*;समालभनीयाः); they were not meant for immolation (नालम्भाय). The degradation came later on after the Dakṣa-yajña (i.e. in the early parts of the Tretā Yuga), when Nariṣyan, Nabgāga, IkṣvāKu, Śaryāti, and other sons of Manu started immolating animals in the *yajñas* – in the beginning, animals other than cow. This practice continued for a long time. It so once happened that Pṛṣadhra organized a huge sacrifice which continued for a long-long duration, with the result that all the available cattle got killed; in their scarcity, cows were also immolated for the first time. The unhealthy conditions developed on these accounts led to the appearance of a new disease which came to be known as *atisāra* or probably dysentery, or diarrhoea, an ailment of bowels.

The Veda sanctions the ālabhana and not the ālambhana of fire, the sun, the wind, the cattle and the like. Ālabhana is harnessing for the domestic and public use, while *ālambhana* is immolation leading to pollution and diseases.

For those who may be interested in the linguistic evolution, it may be said that we have two altogether different words: (i) the word आ + लभन, *ālabhana*, derived from आङ् + √लभ्, and (ii) the word आ + लम्भन, *ālambhana*, derived from आङ् + √लम्भ् or आङ् + लभि.

The word *labha*, लभ, has three connotations: (i) to procure or to harness;

(ii) to touch, in a ritual for reverence and regards—as in the marriage ceremony, husband to touch the heart of wife, i.e. to touch the place of heart with hand from above.

दक्षिणांसमधिहृदयमालभते —Pāraskara Gṛhya Sūtra.

(iii) to yoke, bind or *niyojana*—

तत्र प्रथमोत्पन्नं यूपान्तराले त्रीन् कपिञ्जलान्
वसन्ताय आलभते नियुनक्ति —Mahīdhara in his commentary on Yv. XXIV. 20 (वसन्ताय कपिञ्जलान् आलभते)।

The word *ālabhana* or लभ never means immolation.

The word *lambha*, however, means immolation. Of course, it is also sometimes used for (i) touching: e.g.,

कुमारं जाते...पुरा अन्यैरालम्भात् —Āśv, Gṛhya Sūtra,

(ii) to procure : नहीदृशा लम्भनीया मनुष्यैः —Kaṭha Up, I.1.25

(iii) to adopt as in लभि = लम्भ, Kāśakṛtsna—Dhātu-Vyākhyāna, I.362.

What is worth stressing is that *ālabha* word is *never* used for immolation; our Vedic texts refer to *ālabhana* only, not *ālambhana*. Our this note should end this controversy once for all that the Vedas ever sanctioned the immolation of animals in *yajñas*. The ancients in their earliest culture of human history contributed a lot to our society by picking up some species, taming them, domesticating and evolving. These species were raised to the status of cattle. An effort to this effect is known as *ālabhana*. The *yajñas* in form of rituals commemorate this historical event by respecting, honouring and revering cattle and other useful animals, particularly horse, cow, goat and sheep.

Nature's other bounties were also by and by harnessed

for the good of human society : harnessing of solar energy, production and harnessing of fire, harnessing of wind energy for sailing boats, harnessing water in form of canals, tanks, ponds, and water-power. Light, fire, air and water were brought under man's control. It was soon realized that pollution and diseases are removed by solar rays, heat, air, water and vegetation and by fragrant flowers. Cattle were harnessed for milk and milk products, as beasts of burden, as an aid to military and defence, in agriculture, for leather and wool. Our small and big *yajñas* are related to these events.

Terrestrial cattle and celestial Bodies—In ordinary usage of today, the words *go, aśva, aja* and *avi* stand for cattle: terms as cow, horse, goat and sheep, in cosmogony and cosmology, stand for celestial bodies also . *Go,* गो, is one of the names of our *planet earth* (see आयं गौः पृश्निरक्रमीदसदन् मातरं पुरः, पितरं च प्रयन्त्स्वः (Yv. III.6). *Gāvaḥ* is derived from *go* and is a synonym of rays also (Nigh. I.5). सर्वेऽपि रश्मयो गाव उच्यन्ते —Nir. II.6). The word *gauḥ* (गौः) has several meanings like skin, phlegm, bow-string, ray etc., —See Nir II. 5-6. Sometimes the sun is also called *gauḥ* (आदित्योऽपि गौरुच्यते —उतादः परुषे गवि — lo, that charioteer in the sun —Rv.VI.56.3; Nir. II.6.).

The hymns I.162-164 of the Ṛgveda refer to the Aśvamedha Yajña, the so called Horse Sacrifice. In these hymns, the word *aśva* stands for the sun, and as such for the sun's rays too. The entire description of these hymns refers to the sun and the details arising from earth's going round the sun. In a kingdom, where the *aśvamedha yajña* is performed, the King is *aśva;* in our universe, the sun is *aśva.* The description of the horse of the Aśvamedha, reproduced in the Yajurveda, XXIX.12-24, from Ṛv. I.163. 1-13 clearly shows that the details are of the sun and phenomena preceding and following the sunrise.

गन्धर्वोऽअस्य रशनामगृभ्णात्सूरादश्वं वसवो निरतष्ट ॥ (Yv. XXIX.13)

The relative motion of the sun and earth taking one full year is also mentioned here, which coincides with the ceremonial round of the horse in one year. The *Asya-vāmīya Sūkta* of the Ṛgveda, (I.164) also refers to the same *aśva*, the

sun and the solar phenomena.

Like the Aśvamedha Yajña, we have a long and detailed ceremonial called *gavām-ayana,*गवामयन, the details of which are given in the Aitareya Brāhmaṇa, IV.17. The cows of this festival are *ādityas*, (synonyms of the sun) numbering twelve. Of course, the sun is one, but as it passes through twelve stages of 30° each, it bears 12 different names.

गवामयनेन यन्ति । गावो वा आदित्याः ।
आदित्यानामेव तदयनेन यन्ति । गावो वै सत्रमासत । (Ait. Br. IV.17)

Our earth and all the celestial bodies that move round the sun, or in some way related to the sun are *aja* अज, or goats of the celestial region. Of course, in our system of Yāga-rituals, there is no specific *ajāmedha* or *avimedha,*pertaining to goat and sheep. The word *aja* is derived in two ways; (i) अजति सातत्येन गच्छति इत्यजः, i.e. a body which keeps on moving, like planets, satellites etc.; (ii) न जायत इत्यजः, one who or which is not born is *aja* or *ajā*: the soul, God, and the causal Prakṛti.

There is a reference to *vaśā-avi,* the barren sheep which was harnessed for domestic purposes (Taittirīya Saṁhitā, II.1.2):

साविर्वशाऽभवत् । ते देवा अब्रुवन् देवपशुर्वा अयं समभूत् ।
कस्मा इममालप्स्यामहा इति । अथवैतहर्यल्पा पृथिव्यासीत् ।
अजाता ओषधयः । तामविं वशामादित्येभ्यः कामाय लभन्त, ततो वा अप्रथत
पृथिवी, अजायन्त औषधयः ।

There appeared before them the *vaśā-avi* (the barren goat); thereon the gods exclaimed—here we have a divine animal. For whom shall we harness or rear it? During those days, the earth was a small one, neither extensive, nor with vegetation. For the sake of the *ādityas,*the *vaśā-avi* was reared; thereon, the earth became extensive, and vegetation grew on it.

Thus in cosmology, the barren earth is the barren goat; by the human efforts or by natural circumstances, it was made fertile and the vegetation grew. This was the *ālabhana of the avi or goat.*.

ĀLABHANA OR DOMESTICATION OF WILD LIFE

The mother-earth remained for long a constituent of twin-stars (our present sun with a twin brother); in course of time one of the twins broke to constitute what today is known as planets and satellites. This happened about 2-4 billions (2,000,000,000)of years ago, which is the present age of the earth. It took long for the gaseous plasma to cool down to a solid crust. Several more epochs passed to give the earth an envelop of atmosphere consisting of nitrogen, oxyzen and other gases, capable of nourishing life. After several cycles of intense cold and hot epochs, the land distinguished itself from fluid water: the oceans appeared, and the earth got surrounded with dense clouds. To cut the long story of creation short, millions of years afterwards, on the solid land, we had rains, rivers and pools of water and the primitive vegetation made the earth green. It is difficult to account for the first appearance of chlorophyll in algae. Finally we had the rich flora of perennial plants *(oṣadhi),* shrubs, creepers and huge forest trees (*vanaspati).* Another few millions of years after, we got on this planet in stages the fauna consisting of microbial life, insects and wild creatures, big and small. In the midst of this life, appeared the FIRST MAN in three groups according to the Vedic concepts: The first group of a few chosen people, called Ṛṣis or Seers, through whom the divine knowledge passed on to man to be understood, followed and to be carried down to posterity by the second group of people who were a band of Ṛṣis of the second order, receptive of divine knowledge, and lastly, the third group of men just evolving out of the wild life. About the Ṛṣis of the first and the second groups, Yāska, the author of the Nirukta says :

> साक्षात्कृतधर्माण ऋषयो बभूवुः । तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य
> उपदेशेन मन्त्रान्संप्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणाये-
> मं समाम्नासिषुः । वेदं च वेदाङ्गानि च । (Nir. I.20)

Seers had direct intuitive insight into Dharma or duty. They by oral instruction handed down the hymns to later generations who were destitute of direct intuitive insight. The later generations, declining in (power of) oral communication,

compiled this work, the Veda, and the auxiliary Vedic treatises, in order to comprehend their meaning.

The word *veda,* when it means divine enlightenment, is *ādi-udātta,* आदि-उदात्त; it has the *udātta* accent on the first syllable. It has a second meaning, an accessory of *yajña,* a material relating to *yajña* or sacrifice, when the *udātta* accent is on the last syllable (*anto-dātta* अन्तोदात्त) as in the Vedic literature of the latter age. (वेदः असि – Yv. II.21); पत्नी वेदं प्रमुञ्चति – Kātyā. Śr. Sū. III.8.2)

Such a rare phenomenon occurred only once in human history. Men with tremendous memory, receptivity and intuitive enlightenment were born as the FIRST MEN; deterioration came later on to the group, and henceforth knowledge passed through, from one generation to other, through instruction. The group which was least receptive consisted of such people, human in form and appearance, but wild and backward in wisdom. It was necessary to have the *ālabhana* or domestication or evolution of such a group. This group in the terminology of the White Yajurveda was known as *mayu,* मयु (Yv. XII.47). Mayu may be called the ape-man; he was the precursor of the *grāmya-paśu*(domesticated) *puruṣa,* a species totally now extinct, as if it has been completely immolated in the cosmic evolution, and all *mayus* became 'tamed' and evolved as men or human beings. *Mayu* is also named as *kiṁ-puruṣa* (man-like,किंपुरुषो वै मयुः –ŚBr.– VII.5.2.32.).

The ālabhana of MAYU, to raise him from the wild life to the status of MAN is referred to in the verse:

इमं मा हिंसीर्द्विपादं पशुं सहस्राक्षो मेधाय चीयमानः ।
मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो निषीद ।
मयुं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥ (Yv. XIII.47)

The animal *gaura* गौर was the precursor of our important cattle *aśva* or horse; it was a wild small animal with one hoof (एकशफ) which on account of good speed and strength was known as *aśva* and *vājin* both. The *ālabhana* or taming and domestication led to our present day horse which is one-hoofed, एकशफ. Its precursor, *gaura,* has been in the cosmic evolution, as if, immolated and the parent race is now

extinct. We have the following verse in reference to this *ālabhana* and a ceremony connected with it:

इमं मा हिंसीरेकशफं पशुं कनिक्रदं वाजिनं वाजिनेषु ।
गौरमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गौरं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.48.

The third *ālabhana* is of *gavaya,* a wild animal, which when domesticated, nurtured and reared gave to our society the milch-cow; this *ālabhana* is indicated in the verse:

इमं साहस्रं शतधारमुत्सं व्यच्यमानं सरिरस्य मध्ये ।
घृतं दुहानामदितिं जनायाग्ने मा हिंसीः परमे व्योमन् ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गवयं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.49.

The fourth similar *ālabhana* is of another wild animal called *uṣṭram* (now extinct), and this animal was harnessed for its *ūrṇā* or wool. This *uṣṭra* has a name *hiraṇya* also in the Atharvaveda; this animal is the precursor of our sheep (this uṣṭra is different from camel). For this ālabhana, we have a verse:

इमंमूर्णायुं वरुणस्य नाभिं त्वचं पशूनां द्विपदां चतुष्पदाम् ।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिंसीः परमे व्योमन् ।
उष्ट्रमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

-Yv. XIII.50.

The fifth important *ālabhana* is of another wild creature, now extinct, known as *śarabha*(शरभ), which when tamed and domesticated gave us *aja* or goat. For this, we have the verse:

अजो ह्यग्नेरजनिष्ट शोकात्सो अपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्रमायँस्तेन रोहमायन्नुप मेध्यासः ॥
शरभमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
शरभं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.51.

Thus were evolved the five *grāmya paśavaḥ* (domesticated creatures) out of the five wild precursors :

Wild precursor	Cattle
Mayu	Puruṣa or man
Gaura	Aśva or horse
Gavaya	Go or cow
Uṣṭra	Avi or sheep (urṇāyu)
Śarabha	Aja or goat.

All the five cattle are inviolable, *aghnya*, not to be killed or tortured. They constitute the *paśavah* (tamed animals) of the *yajamāna* or the householder (यजमानस्य पशवः), and they are to be assured security and afforded protection (यजमानस्य पशून् पाहि —Yv. I.1). In the case of all of them, we have repeatedly been told "मा हिंसीः" i.e. do not kill, do not torture; no immolation. For details of this *ālabhana,* one may see the Śatapatha Brāhmaṇa, VII. 5.2.32-39.

One who kills or tortures our cows, horses or men even deserves to be shot with lead shells:

यदि नो गां हंसि यद्यश्वं यदि वा पूरुषम् ।
तं त्वा सीसेन विध्यामो यथा नोऽसो वीरहा ॥ Av. I.16.4.

Such a torturer or immolator is called a *vīrahā*, or a murderer.

Immolation of a horse is considered as undesirable in the following verse also:

वातस्य जूतिं वरुणस्य नाभिमश्वं जज्ञानꣳसरिरस्य मध्ये ।
शिशुं नदीनाꣳहरिमद्रिबुध्नमग्ने मा हिꣳसीः परमे व्योमन् ॥ Yv. XIII. 42.

The horse is supposed to possess the strength and speed of wind; it is the navel of Varuṇa; it is born in the midst of water. It is not to be immolated. For cow, we have in the *Ṛgveda:* मा गामनागामदितिं वधिष्ठ —VIII.101.15; the cow is *aditi*, not to be cut into pieces; she deserves our affection and reverence.

The long list of animals, as given in chapter XXIV of the Yajurveda, indicates the reverential reference to our

fauna on the occasion of festivities and national activities, and just as today we have a respect even for wild life, by introducing ordinances and discipline, similarly on the occasion of big *yajñas,* wild life was exhibited with care, and the animals were released and set free after the display. The *yajñas* provided occasions of national activity and in a way, they were precursors of our Zoos and National Parks. The word *ālabhana* in the Chapter XXIV refers to several processes like procuring, catching, domesticating if possible, and arranging for public display. The word "*ālabhate*" has been used in this context; the animals were brought with care and caution, and were displayed in the prescribed camps. They were bound with posts or kept in security-cages, as the case may be. We had different wards for different types or species of creatures. We have such phrases for *ālabhana* in this Chapter :

1.	धूम्रान्वसन्तायालभते ।	(11)
2.	अग्नयेऽनीकवते प्रथमजानालभते ।	(16)
3.	वसन्ताय कपिञ्जलानालभते ।	(20)
4.	समुद्राय शिशुमारानालभते ।	(21)
5.	सोमाय हꣳसानालभते ।	(22)
6.	अग्नये कुटरूनालभते ।	(23)
7.	सोमाय लबानालभते ।	(24)
8.	अह्ने पारावतानालभते ।	(25)
9.	भूम्याऽआखूनालभते ।	(26)
10.	वसुभ्यऽऋश्यानालभते ।	(27)
11.	ईशानाय परस्वतऽआलभते ।	(28)
12.	प्रजापतये पुरुषान्हस्तिनऽआलभते ।	(29)

Not one specimen, sometimes a variety of specimens of animals were brought to the *yajña* campus and their public display must have been very interesting and instructive to the visitors, not acquainted with fauna and wild life in their urban area. The big exhibits of the wild life were bulls, rhinoceros, tigers, lions and elephants, and creatures of great interest were frogs, serpents, marine life, birds, pigeons, boars, jackals, owls, peacocks and host of others.

10

METRES OF THE YAJURVEDA

The Thirteenth Chapter of the Introduction appended to our Translation of Ṛgveda Saṁhitā (Vol. I, pp. 225-237) gives an account of the prosody of the Veda. The same may, or may not, satisfy the reader of the Yajurveda Saṁhitā. The verses (ऋक्) of the Ṛgveda are essentially different from the *yajūṁṣi* (यजूᳫंषि) of the Yajurveda. Apart from the verses which, as such or with certain variations, are common to the two Saṁhitās, (their number is over three hundred or so), and some other metrical compositions which are very much like the Ṛgvedic verses, we have yet a very large number of *yajūṁṣi*, which are neither prose nor metrical. And perhaps, this is the reason that the scholiasts like Mahīdhara and Uvaṭa do not mention the metres of the kaṇḍikas or the mantras of the Yajurveda while commenting on them. Svāmī Dayānanda is the only *ācārya* who has definitely given the metre (*chanda*) and *svara* of the Yajuḥ texts. Of course, musical notes or *svaras* (like *ṣadja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata,* and *niṣāda*) are meaningless, since they entirely depend on the metre. For example, all the gāyatrī metres are in *ṣadja svara,* all the uṣṇiks in ṛsabha svara, all the paṅktis in the pañcama svara and so on. Same parallelism occurs in respect to the devatās, colours or varṇas and ṛṣis (seers). This parallalism is exhibited in the following table and a sanction for this is available in the *Piṅgala Sūtras* :

अग्निः सविता सोमो बृहस्पतिर्मित्रवरुणाविन्द्रो
विश्वेदेवा देवताः (*Piṅgala* II. 63)

The *devatās* (gods) are in the following sequence:
agni, savitṛ, soma, bṛhaspati, mitra, varuṇa, indra and visvédavās.

स्वराः षड्जर्षभगान्धारमध्यमपञ्चमधैवतनिषादाः (*Pingala* III. 64)

The svaras (or notes) follow the sequence;
sadja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata and niṣāda.

सितसारङ्गपिशङ्गकृष्णनीललोहितगौरा वर्णाः (*Pingala* III. 65)

The colours (varṇas) are in the following sequence:
sita (white), sāraṅga (green), piśaṅga, (yellow), kṛṣṇa (dark), nīla (blue), lohita (red), and gaura (fairly white).

आग्निवेश्य-काश्यप-गौतमाङ्गिरस-भार्गव-कौशिक-वासिष्ठानि गोत्राणि (*Pingala* III. 66)

The traditional *ṛṣi* families (seers) or the gotras follow the sequence:

Families of Agniveśa, Kaśyapa, Gotama, Aṅgiras, Bhṛgu, Kuśika and Vasiṣṭha.

This collateral parallelism (or the *saṁhitā tarka* or group analogy) has no scientific basis, but our literature - the Vedic, the Brāmaṇic and the Upaniṣadic abounds with such analogical studies. The seers of the Six Systems of Indian Philosophy and also Svāmī Dayānanda did not encourage this type of logic beyond a certain extent.

The collateral parallelism is tabulated below:-

Metre and Syllables	Devatā	Svara	Varṇa	Ṛṣi
Gāyatrī, 24	Agni	Ṣadja	Sita	Agniveśa
Uṣṇik, 28	Savitṛ	Ṛsabha	Sāraṅaga	Kaśyapa
Anuṣṭup, 32	Soma	Gāndhāra	Piśaṅga	Gotama
Bṛhatī, 36	Bṛhaspati	Madhyama	Kṛṣṇa	Aṅgiras
Paṅkti, 40	Varuṇa	Pañcama	Nīla	Bhṛgu
Triṣṭubh	Indra	Dhaivata	Lohita	Kuśika
Jagatī, 48	Viśvedevāḥ	Niṣāda	Gaura	Vasiṣṭha

Kātyāyana's Sarvānukrama Sūtram and Yajuḥ metres

The Śukla Yajurveda (White Recension of the Yajuḥ) belongs to the Mādhyandina school, of which Yājñavalkya was the distinguished leader. We are fortunate, that today we not only possess an authoritative text of this school, we have also an *Index Book* known as *Sarvānukrama-Sūtra*, of five adhyāyas (chapters), compiled by Kātyāyana, perhaps the same person who gave us the *Kātyāyana Śrauta Sūtras*, also known in short as *Kātīya Śrauta Sūtras*. We are obliged to these scholars who carefully edited the Yajuḥ texts, and kept for us an account of the relevent *chandas, devatās* and *ṛṣis* (as far as available); they counted the syllables and verses of the text, and thereby preserved the texts in their traditional forms, otherwise they could have been lost to us.

Needless to say that Kātyāyana's *Sarvānukrama Sūtra* is not very old. The Yajuḥ texts and their traditions are older, much older than normally we can think of. In our cultural and literary history, there was never a time when mankind was not familiar with Ṛks, Yajūṣ and Sāmans and the Atharvan texts.

The Sarvānukrama text in Chapter I states that the Yajurveda starts with words *iśe tvā* and ends with words *kham brahma* (इषेत्वादि खम्ब्रह्मान्तम्). Like so many other scholars, Kātyāyana, the author of the *Sarvānukrama Sūtra*, is definitely of the opinion that is is absolutely essential to be familiar with the Ṛsis, Devatās and Chandas (metres) of the *mantras* before one can really understand the sense of the Vedic texts.

एतानि (ऋषिदैवतच्छन्दांसि) अविदित्वा योऽधीतेऽनुब्रूते जपति जुहोति यजते याजयते तस्य ब्रह्म निर्वीर्यं यातयामं भवति ।

Most of our traditional commentators agree with this, and hence, it is usually customary to know the ṛṣi, devatā and metre of every passage in the Vedas.

According to Dayānanda, and to most of others also, the ṛṣi assigned to a Vedic passage is not the author of the text, it is usually the name of a historical person who could for the first time comprehend the *inner meaning* of the text. The verses or the mantras pre-existed these ṛṣis (who in fact, are

the men of history). But in most of the cases, we do not possess a reliable list of the names of thses persons. In such cases, the names, given in this index are merely conceptual (and thus evidently non-historical). The names of ṛṣis assigned to such verses may be a word already existing in the verse.

Not the ṛṣis, but the *devatās* assigned to these texts are really of value in interpreting these verses. Then, what about the metre or the name of the *chanda?* Most of the authorities do not attach any importance to naming the *chandas* of a Vedic text; only in a few exceptional cases, the interpretation of a text appears to depend on your identifying the *chanda.* It has been correctly postulated that in the case of the Vedic verses, the interpretation of a word depends on the *udātta*, *anudātta* and *svarita* svaras assigned to syllables. For example, word *bhrātṛvya,* भ्रातृव्य, has two meanings: (i) an opponent (or a rival), (ii) a nephew, e.g. भ्रातृव्यस्य वधाय (Yv. I.18). If the initial syllable is *udātta*, then it would mean *a rival*, otherwise a nephew. In the Vedic text, the *udātta* is on the initial syllable, and hence it means a rival.

Neither Dayānanda, nor Mahīdhara or Uvaṭa discusses the subject of *accents* in details in their commentaries to avoid confusion and unnecessary extravagance. Mahīdhara and Uvaṭa give the names of the metres, mostly only where the Sarvānukrama Sūtras have given – not everywhere. Dayānanda, however, clearly assigns metres in all the Yajuḥ verses. Mahīdhara exhaustively discusses the first mantra, इषेत्वोर्ज्जे त्वा - its grammar, the etymology, the *viniyoga,* but later on, he avoids all such details. In principle, he, however, agrees with other scholars that the interpretation of a verse should depend on what the devatā of the text is and what chanda, ṛṣi and svara are:

"तच्चाध्ययनं प्रतिमंत्रमृषिछन्दोदेवताज्ञानपूर्वकं विधेयमन्यथा दोषश्रवणात् ।"

In theory, it is all right, that the interpretation of a verse could depend on its metre, but in practice it is not usually so.

So far as the Yajuḥ texts are concerned, we are forced to deal with several types of texts:-

(a) Texts, actually in metrical verses (as in the *Ṛgveda),* e.g. Yv. XXV.10-45; the usual metres are paṅkti, triṣṭubh, bṛhatī, and jagatī; also Yv. XXVII.

1-44.

(b) The metrical verses are interspersed with one of more prose-type of texts. They are not *verses* in the usual sense. One can, however, count the number of syllables, and assign them a metre accordingly. The number of syllables could be as high as 106. (*svarād-utkṛti* - e.g. (i) XXVII. 45 - nicṛdabhikṛti (निचृद्-अभिकृति)with 24 + 44 + 12 + 19 = 99 (see संवत्सरोऽसि०). (ii) XXII. 22 - 106 syllables - *svarāḍ - utkṛti* (see आब्रह्मन् ब्राह्मणो०)

(c) In some of the Vedic texts, the number of syllables may exceed 106 even. Then as Dayānanda has done, a passage is broken into two or more fragments, and each fragment is given a relevant name of the metre, e.g.
(i) Yv. I.1. - इषे त्वा० etc.: (a) इषे to भागं (38) (b) प्रजावती to पाहि (42) = svarāṭ - bṛhatī + brāhmī- uṣṇik, 38 + 42 = 80.
(ii) Yv. IX. 2 - ध्रुवसदं त्वा० = (i) ध्रुवसदं to जुष्टपदं (40) + अप्सुषदं to जुष्टतमम् (92) = ārṣī-paṅkti + vikṛti 40 + 92 = 132.
(iii) X.4 - सूर्यत्वचस स्थ० = (i) सूर्यत्वचस to दत्त स्वाहा (48) + (ii) सूर्यवचस to अमुष्मै दत्त (42) + (iii) व्रजक्षित to अमुष्मै दत्त (56) + (iv) शविष्ठा to अमुष्मै दत्त (36) + (v) जनभृत to अमुष्मै दत्त (30) + (vi) विश्वभृत to अमुष्मै दत्त (45) + मधुमती (vii) to दधतीः = jagatī + svarāṭ- paṅkti + svarāt-brāhmī-bṛhatī svaraṭ-brāhmī bṛhati + ārcī- paṅkti + bhurik - triṣṭup + bhurik — + (45) triṣṭup = 48 + 42 + 56 + 56 + 30 + 45 + 45 = 322.

Mahīdhara (and also Uvaṭa) does not give the names of Yajuḥ - metres on his own. He has no hesitation in assigning the name to a metre in case the treatise *Sarvānukrama Sūtras* does so. For example:

Yv. XXXVII. 19 - हृदे त्वा० - paroṣṇik (or virāḍ-usṇik) 7 + 7 + 12 = 26

Yv. XL. 1 -ईशावास्य० - anuṣṭup, 16 + 16 = 32

Yv. XL. 4 -अनेजदेकं - triṣṭup, 22 + 21 = 43

Yv. XL. 8 -स पर्यगा० (svarāṭ) jagatī 23 + 27 = 50

Vedic Metres and their Classification

Our classification of metres depends on the number of syllables in a verse. In counting syllables, only those letters are considered as end in a vowel. (Vowel, short or long, is itself a syllable for counting. A consonant without a vowel is out-right rejected);e.g.

ज्योत्स्ना - jyotsnā, J-YO-T-S-NĀ, has five letters in all but only two vowels – and the word has thus only 2 syllables (यो, ना ; *yo* and *nā*) अग्निर्ज्योतिर्ज्योतिरग्निः -A-G-NI-R-J-YO-TI-R-J-YO-TI-RA-G-NIH The phrase has eight vowels, and hence it is of eight syllables. (iḥ in "agniḥ" is considered as one vowel, not two i and ḥ.)

Each metre of eight types

The gāyatrī metre belongs to eight types, known as ārṣī-gāyatrī, daivī-gāyatrī, āsurī, gāyatrī, prājāpatya gāyatrī, yājuṣī gāyatrī, sāmnī gāyatrī, ārcī gayatrī, and brāhmī gāyatrī.

Similarly uṣṇik, anuṣṭup, bṛhatī, paṅkti, triṣṭup and jagatī have eight types:

arṣī, daivī, āsurī, prājāpatya, yājuṣa, sāmnī, ārcī and brāhmī.

Thus in all we have 7 x 8 = 56 types of metres. The following table summarizes the classification.

Table I

Metres with number of syllables

	Gāyatrī	Uṣṇik	Anuṣṭup	Bṛhatī	Paṅkti	Triṣṭup	Jagatī	+ or-
Ārṣī	24	28	32	36	40	44	48	+4
Daivī	1	2	3	4	5	6	7	+1
Āsurī	15	14	13	12	11	10	9	-1
Prājāpatyā,	8	12	16	20	24	28	32	+4
Yājuṣī,	6	7	8	9	10	11	12	+1
Sāmnī,	12	14	16	18	20	22	24	+2
Ārcī,	18	21	24	27	30	33	36	+3
Brāhmī	36	42	48	54	60	66	72	+6

Thus, by referring to the vertical and horizontal columns, one can easily find out the number of syllables

pertaining to any metre. For example;

(i) sāmnī triṣṭup - 22 syllables.

(ii) prājpatyā anuṣṭup - 16 syllables.

(iii) brāhmī jagatī - 72 syllables.

We shall quote here a few examples from the Yajurveda text:

Ārṣī Gāyatrī - विश्वानि देव सवित दुरितानि परा सुव यद् भद्रं तन्न आ सुव (XXX. 3) -24 syllables

Daivī Gāyatrī-ओं (ओ३म्) -1 syllable,

Daivī Uṣṇik - भुवः -2 syllables

Daivī Bṛhatī - भूर्भुवः स्वः -4 syllables

Prājapatyā Gāyatrī - अग्निर्ज्योतिर्ज्योतिरग्निः (Yv. III. 9) - 8 syllables.

Daivī Anuṣṭup - इषे त्वा -3 syllables (I.1)

ऊर्जे त्वा -3 syllables (I.2)

Daivī Bṛhatī वायवस्थ -4 syllables (I. 1)

Āsurī Gāyatrī - उपयामगृहीतोऽसि मित्रावरुणाभ्यां त्वा (VII. 9) - 15 syllables

Ārṣī uṣṇik - उपयामगृहीतोऽस्यन्तर्य्यच्छ मघवन् पाहि सोमम् । उरुष्य रायऽएषो यजस्व ॥ (VII. 4) -28 syllables

Ārṣī-Triṣṭup—

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीन्द्रग्न्योर्भागधेयी स्थ मित्रावरुणयोर्भागधेयी स्थ विश्वेषां देवानां भागधेयी स्थ । (VI. 24; first fragment from अग्नेर्वो to भागधेयी स्थ) - 44 syllables

Brāhmī-uṣṇik (i) रक्षसां भागोऽसि निरस्त ँरक्ष ऽ इदमह ँ ऽ रक्षो ववाधऽइदमह रक्षोऽधमं तमो नयामि । (42 syllables)

(ii) घृतेन द्यवापृथिवी प्रोर्णुवाथां वायो वे स्तोकानामग्निराज्यस्य वेतु स्वाहा /स्वाहाकृतेऽऊर्ध्वनभसं मारुतं गच्छतम् । (VI. 16) — 42 syllables

Nicṛt, Bhurik, Virāṭ and Svarāṭ

All the fifty-six types of metres tabulated above (Table I) have an assigned number of syllables with the least number in the *daivī* series : 1, 2, 3, 4, 5, 6, and 7; and the highest number in the *brāhmī* series : 36, 42, 48, 54, 60, 66, 72.

Of course, the number of syllables is prescribed, but the observation to this number is not rigid.

We have two Sūtras, given by Piṅgala in his *Chandaḥ-Śāstram.* (The first is):

ऊनाधिकेनैकेन निचृद्भुरिजौ । (III. 59)

i.e. (N−1) gives *nicṛt* and (N + 1) gives *bhurik;*
(One syllable less than usual gives nicṛt, and one syllable more gives bhurik). The second is:

द्वाभ्यां विराट्-स्वराजौ । (III. 60)

i.e. (N−2) gives *virāt,* and (N + 2) gives *svarāṭ*, (two syllables less than the usual gives *virāṭ*, and two syllables in excess gives *svarāṭ*).

(A) *Nicṛt* (N−1)

Any metre which is *deficient* by one syllable, is further known as *nicṛt;* e.g.

(i) *Jagatī* metre is of 48 syllables, and hence *nicṛt jagatī* has 48 − 1 = 47 syllables.

अदित्यै रास्नासि, Yv. I.30 ; 24 + 23 = 47

(ii) *Brāhmī bṛhatī* has 54 syllables, and hence *nicṛt brāhmī bṛhatī* has 54 − 1 = 53 syllables, e.g. समिदसि सूर्यस्त्वा, Yv. II.5, 19 + 34 = 53 syllables.

(B) *Bhurik* - (N + 1)

A metre with an extra syllable is known as *bhurik;*

(i) *Uṣṇ*ik metre has 28 syllables.

Bhurik-uṣṇik has 28 + 1 = 29 syllables

वातो वा मनो वा गन्धर्वाः सप्तविꣳशतिः (14)
ते अग्रेऽश्वमयुञ्जँस्तेऽ अस्मिन् जवमादधुः । (16) -Yv. IX.7.
(14 + 15) = 29

(ii) *Brāhmī bṛhatī* has 54 syllables.

Therefore *bhurik Brāhmī bṛhatī* has 54 + 1 = 55 syllables, e.g.

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताऽभ्याम् । (20)
उपांꣳशो वीर्येण जुहोमि हतं रक्षः स्वाहा (15)
रक्षसां त्वा वधायावधिष्म (10)
रक्षो ऽ वधिष्मामुमसौ हतः ॥ (10)
(20 + 15 + 10 + 10 = 55) -Yv. IX. 38

(C) *Virāṭ* − (N − 2)

Virāṭ metre is deficient by 2 syllables.

(i) *Bṛhatī* has 36 syllables, and therefore, *virāṭ bṛhatī* has 36 - 2 = 34 syllables:

वस्व्यस्यदितिरस्यादित्यासि रुद्रासि चन्द्रासि । (16)
बृहस्पतिष्ट्वा सुम्ने रम्णातु रुद्रो वसुभिराचके (18)
(16 + 18 = 34) - Yv. IV.21

(ii) *Brāhmī triṣṭup* has 66 syllables, and hence *virāṭ brāhmī triṣṭup* has 66 − 2 = 64 syllables,

अग्नि ँ होतारं मन्ये दास्वन्तं वसु ँ सुनु ँ (14)
सहसो जातवेदसं विप्रं न जातवेदसम् (16)
य ऽ ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा । (14)
घृतस्य विभ्राष्टिमनु वष्टि (10)
शोचिषा ऽऽ जुह्वानस्य सर्पिषः ॥ (10)
(14 + 16 + 14 + 10 + 10 = 64) —Yv. XV. 47

Svarāṭ - (N + 2)

Svarāṭ metre has two syllables in excess.

(i) *Anuṣṭup* has 32 syllables, and hence *svarāṭ anuṣṭup* has 32 + 2 = 34 syllables.

चिदसि तया देवतयाङ्गिरस्वत् ध्रुवा सीद । (16)
परिचिदसि तया देवतयाङ्गिरस्वत् ध्रुवा सीद ॥ (18)
(16 + 18 = 34) - Yv. 12.53

(ii) *Brāhmī triṣṭup* has **66 syllables, and therefore** *svarāṭ brāhmī triṣṭup* has **66 + 2 = 68 syllables.**

देवान् दिवमगन्यज्ञस्ततो मा द्रविणमष्टु (16)
मनुष्यानन्तरिक्षमगन्यज्ञस्ततो मा द्रविणमष्टु (19)
पितॄन् पृथिवीमगन्यज्ञस्ततो मा द्रविणमष्टु (17)
यं कं च लोकमगन्यज्ञस्ततो मे भद्रमभूत् ॥ (16)
(16 + 19 + 17 + 16 = 68) -Yv. VIII. 60

Some general rules of the metres

The unit of a metre is a syllable; the total number of syllables in a verse decides the type of the metre. Again a verse may be broken into a number of feet (*pāda*, पाद or *caraṇa*, चरण). This number may be one, two, three or four, but never more than four. Each *pāda* would have a definite number of syllables. Sometimes, though rerely, a poet takes a little license, and he may phonetically break up a syllable into two syllables to fulfil the requirements of the prescribed rule. (इयादि पूरणः - Piṅgala III. 2) as

(i) तत्सवितुर्वरेण्यं (7 syllables) is broken as
तत्सवितुर्वरेणियं (8 syllables). (XXX. 2)
(ii) दिवं गच्छ स्वं पत (7 syllables) is changed to
दिवं गच्छ सुवं पत (8 syllables). (XII.4)

(a) In the *gāyatrī* metre, each *pāda* has eight syllables (गायत्र्या वसवः- *Piṅgala* III. 3) - *vasu* denotes the numerical figure 8, because *vasus* are said to be eight in number.

(b) In the *Jagatī* metre, each pāda has twelve syllables (जगत्या आदित्याः*Piṅgala*III. 6) - *āditya* denotes the number 12, since ādityas said to be 12 number.

(c) In the *virāj* metre, each pāda has ten syllables (विराजो दिशः - *Piṅgala* III. 5) - *dik* or directions are said to be 10 in number.

(d) In the *triṣṭup* metre, each pāda has 11 syllables (त्रिष्टुभो रुद्राः -*Piṅgala* III.6 -*rudra* stands for the number 11, since *rudras* are said to be 11.

Special Varieties of Gāyatrī

1. *Gāyatrī, Ārṣī Gāyatrī* - Normally, Gāyatrī is a three-footed metre, with 8 syllables in every pāda: 8 + 8 + 8 (i.e. three *gāyatra pādas*).

विश्वानि देव सवितर् (8)
दुरितानि परा सुव । (8)
यद् भद्रं तन्न आ सुव ॥ (8) -Yv. XXX. 3

2. *Nicṛd gāyatrī* - 24 – 1; i.e., with one syllable less, a gāyatrī metre becomes nicṛd gāyatrī.

तत्सवितुर्वरेण्यं (7)
भर्गो देवस्य धीमहि (8)
धियो यो नः प्रचोदयात् (8)
(7 + 8 + 8 = 23) -Yv. XXX. 2

3. *Bhrik gāyatrī* - 24 + 1 = 25, i.e. with one syllable in excess to the usual 24 syllables.

उक्ताः सञ्चरा ऽ एताऽ (7)
ऐन्द्राग्नाः प्राशृङ्गा माहेन्द्रा (9)
बहुरूपा वैश्वकर्मणाः (9)
(7 + 9 + 9 = 25) -Yv. XXIV. 17

4. *Virāṭ gāyatrī* - 24 – 2 = 22, i.e. with two syllables less than the usual syllables in the gāyatrī,

न यत्परो नान्तर ऽ- (7)

आदर्घषद् वृषण्वसू । (8)
दुःश ँसो मर्त्यो रिपुः ॥ (7)
(7 + 8 + 7 = 22) -Yv. XX. 82

5. *Svarāḍ gāyatrī* - 24 + 2 = 26, i.e. with two syllables extra,
कृष्णा भौमा धूम्राऽआन्तरिक्षा (10)
बृहन्तो दिव्याः शुक्ला (8)
वैद्युताः सिध्मास्तारकाः (8)
(10 + 8 + 8 = 26) –Yv. XXIV. 10

6. *Dvipadā virāṭ gāyatrī* - The gāyatrī metre is usually tripāda, i.e. having three feet, but we have here a *dvipadā gāyatrī* (virāṭ, since, here we have two syllables less than the usual 24 ones, i.e. 24 – 2 = 22).

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि । (14)
मा त्वा हि ँसीन्मा मा हि ँसीः (8)
(14 + 8 = 22 syllables) -Yv. XX. 1

7. *Pipīlikamadhyā nicṛd gāyatrī* - 8 + 7 + 8. This is also ordinary *nicṛd gāyatrī* (24 – 1) with the 7 - syllable-metre placed in the middle (a special case of *nicṛd gāyatrī*).

देवस्य सवितुर्मति- (8)
मासुवं विश्वदेव्यम् (7)
धिया भगं मनामहे (8)
(8 + 7 + 8) -Yv. XXII. 14

8. *Pipīlikamadhyā gāyatrī* - In this variation of gāyatrī, the middle pāda (the second one) is of the least number of syllables (त्रिपादणिष्ठमध्या पिपीलिकमध्या-*Piṅgala* III. 57).

परि सुवानश्चक्षसे (8)
देवमादनः (5)
क्रतुरिन्दु विचक्षणः (8)
(8 + 5 + 8) -Ṛv. IX. 107.3

9. *Yavamadhyā (virāṭ) gāyatrī* - This variety of gāyatrī is reverse of the pipīlikamadhyā in the sense. that the first and the third pādas are short, whereas the middle pāda is the lon-

gest one (विपरीता यवमध्या -*Pingala* III. 58).

सुनावमारुहेय (7)
मस्रवन्तीमनागसम् । (8)
शतारित्राᳬस्वस्तये (7)
(7 + 8 + 7) -Yv. XXI. 7

Similarly
गन्तारा हि स्थो ऽ वसे (7)
हवं विप्रस्य मावतः (8)
धर्त्तारा चर्षणीनाम् (7) -Ṛv. I. 17.2.
Again–

सुदेवः समहासति (8)
सुवीरो नरो मरुतः स मर्त्यः (11)
यं त्रायध्वे स्याम ते ॥ (7) -Ṛv. v. 53.15

10. *Catuṣpāda gāyatrī* (6 + 6 + 6 + 6 = 24) - Usually the gāyatrī metre is of three pādas, but one may have a four-footed variety also: (आद्यचतुष्पाद् ऋतुभिः -*Piṅ gala* III. 8)

दोषो गाय बृहद् (6)
गायद्यु मद्धे हि (6)
आथर्वण स्तुहि (6)
देवं सवितारम् ॥ (6) -Av. VI. 1.1

11. *Pāda nicṛt gāyatrī* - 7 + 7 + 7 – It is a three-footed gāyatrī, with every pāda short of one syllable (क्वचित् त्रिपादृषिभिः -*Piṅgala* II. 9); the term "*ṛṣi*" stands for numeral 7.

युवाकु हि शचीनां (7)
युवाकु सुमतीनाम् (7)
भूयाम वाजदाव्नाम् ॥ (7)
(7 + 7 +7) -Ṛv. I. 17.4

12. *Pāda nicṛt gāyatrī or a atipāda nicṛt gāyatrī* - 6 + 8 + 7 –In this variety of gāyatrī, the gāyatra pāda (of eight syllables) is placed between a pāda of 6 syllables, and another (the last pāda) of 7 syllables.

सा पादनिचृत् । (10)
षट्क सप्तकयोर्मध्ये ऽ ष्टावतिपादनिचृत् - *Pingala* III. 10, 11.
प्रेष्ठं वो अतिथिं (6)
स्तुषे मित्रमिव प्रियम् (8)
अग्निं रथं न वेद्यम् (7) -Ṛv. VIII. 84.1

13. *Nāgi gāyatrī* - 9 + 9 + 6 - Pingala describes this gāyatrī, having the first two pādas of nine syllables each, followed by a pāda of six (9 + 9 + 6 = 24): (द्वौ नवकौ षट्कश्चनागी - III. 12).

अग्ने तमद्याश्वं न स्तोमैः (9)
क्रतुं न भद्रं हृदिस्पृशम् (9)
ऋद्ध्यामा त ओहैः ॥ (6) -Ṛv. IV. 10.1

14. *Vārāhī gāyatrī* - 6 + 9 + 9 - The converse of the nāgī gāyatrī is the *vārāhī*. (विपरीता वाराही, III. 13).

अग्ने मृड महाँ (6)
असि य ईमा देवयुञ्जनम् (10)
इयेथ बर्हिरासदम् (8)
(6 + 10 + 8 = 24) -Ṛv. IV. 9.1

15. *Vardhamānā gāyatrī*, 6 + 7 + 8 = 21 - A metre in which the number of syllables stands in the progressive series of six, seven and eight, is called *vardhamānā gāyatrī*; (षट्क सप्तकाष्टकैर्वर्धमाना - *Pingala* III. 14).

त्वमग्ने यज्ञानां (6)
होता विश्वेषां हितः (7)
देवेभिर्मानुषे जने ॥ (8) —Rv. VI. 16.1
(6 + 7 + 8 = 21; this metre is also known as *ārcī uṣṇik).*

16. *Pratiṣṭhā gāyatrī* - 8 + 7 + 6 = 21; this is reverse of vardhamānā gāyatrī. (विपरीता प्रतिष्ठा - *Pingala* III. 15)

आपः पृणीत भेषजं (8)

वरूथं तन्वे ३ मम (7)
ज्योक् च सूर्यं दृशे । (6) Ṛv. IX. 107.6
इन्द्रस्य स्यूरसीन्द्रस्य (8)
ध्रुवोऽसि ऐन्द्रमसि (7)
वैश्वदेवमसि । (6) Yv. V. 30
(This is also known as ārcī-uṣṇik.)

17. *Dvipāda virāṭ gāyatrī* - 12 + 8 = 20 syllables (तृतीयं द्विपाज्जागत गायत्राभ्याम् -*Piṅgala,* III. 16). This is a metre of 2 pādas, the first of which is a jāgata (of 12 syllables), and the second a gāyatra (of 8 syllables).

नृभिर्येमानो हर्यतो विचक्षणो (12)
राजा देवः समुद्रियः (8) —Ṛv. X. 107.16
This may also be classed as ***pipīlikamadhyā gāyatrī***

नृभिर्येमानो हर्यतो (8)
विचक्षणो (4)
राजा देवः समुद्रियः (8)
(8 + 4 + 8 = 20)

Uṣṇik Metres

The *Piṅgala Sūtras* III. 18 to III. 22 describe *uṣṇik* metres, which are usually of three pādas of 8 + 8 + 12 syllables (उष्णिग् गायत्री जागतश्च, i.e. of two gāyatras and one jāgata -II. 18). They may be of four pādas also.

1. *Ārṣa uṣṇik* or simply *uṣṇik* - 7 + 7 + 7 + 7 = 28, but may be of 2 padas or 3 padas even.

(a) स्वयंभूरसि श्रेष्ठो (7)
रश्मिर्वर्चोदाऽअसि (7)
वर्चो मे देहि । -सूर्य- (7)
स्यावृतमन्वावर्ते (7) —Yv. II. 26

This may be written in two padas also of 19 + 9 syllables.

(a) स्वयंभूरसि श्रेष्ठो रश्मिवर्चोदाऽअसि वर्चो मे देहि । (19
सूर्यस्यावृतमन्वावर्त्ते (1)
(b) प्रेद्धोऽअग्ने दीदिहि पुरो नोऽजस्रया सूर्म्या यविष्ठ । (18)
त्वा ꣳशश्वन्त ऽ उपयन्ति वाजाः । (10)
(18 + 10 =28) -Yv. XVII. 76

2. *Nicṛd uṣṇik* - 28 − 1 = 27 syllables.

अभ्यावर्त्तस्व पृथिवि यज्ञेन पयसा सह । (16)
वपां तेऽअग्निरिषितोऽअरोहत् ॥ (11)
(16 + 11 = 27) -Yv. XII. 103

3. *Bhurik uṣṇik* - (28 + 1 = 29) - One syllable in excess to the normal number.

(i) अग्ने व्रतपते व्रतमचारिषं (12)
तदशकं तन्मेऽराधीदहं (11)
यऽएवाऽस्मि सोऽस्मि ॥ (6)
(12 + 11 + 6 = 29) -Yv. II. 28
(ii) परमस्याः परावतो रोहिदश्वऽइहागहि । (16)
पुरीष्यः पुरुप्रियोऽग्ने त्वं तरा मृधः ॥ (13)
(16 + 13 = 29) -Yv. XI. 72

4. *Virāḍ uṣṇik* - 28 - 2 = 26 syllables.

होता यक्षत्प्रजापति ꣳ सोमस्य महिम्नः । (14)
जुषतां पिबतु सोम ꣳ होतर्यज ॥ (12)
(14 + 12 = 26 syllables) -Yv. XXIII. 64

5. *Svarāḍ uṣṇik* - 28 + 2 = 30 syllables.

देवा गातुविदो गातुं विश्वा गातुमित । (14)
मनसस्पतऽइमं देव यज्ञं स्वाहा वाते धाः ॥ (16)
(14 + 16 = 30) -Yv. VIII. 21

6. *Kakubh uṣṇik* - Whereas 8 + 8 + 12 is the common uṣṇik (one jāgata between two gāyatras,), in *kakubh uṣṇik*, there is a jāgata between two gāyatra pādas: 8 + 12 + 8:

युष्माकं स्मा रथाँ अनु- (8)
मुदे दधे मरुतो जीरदानवः । (12)
वृष्टी द्यावो यतीरिव ॥ (8)
(8 + 12 + 8 syllables) -Ṛv. V. 53.5

7. *Puraḥ uṣṇik* पुर उष्णिक्- When the first pāda is jāgata (i.e. of 12 syllables), and then followed by the two gāyatras (8) (8), then it is puraḥ- uṣṇik = 12 + 8 + 8:

अप्स्वन्तरमृतमप्सु भेषजम - (12)
पावृत प्रशस्तये । (7)
देवा भवत वाजिनः ॥ (8)
(12 + 7 + 8, निचृद् पुर उष्णिक् = 27) -Rv. I. 23.19

8. *Paroṣṇik* - 8 + 8 + 12 = 28, i.e. the jāgata pāda (of 12 syllables) is the last one, the first two being the gāyatras (परोष्णिक् परः- *Piṅgala,* III. 21) -This is not a new type, since it refers to the very definition of commón *usnik* (उष्णिग्गायत्रौ जागतश्च, III. 18)

9. *Catuṣpāda uṣṇik*, i.e. 7 + 7 + 7 + 7 = 28

नदं व ओदतीनां (7)
नदं योयुवतीनाम् । (7)
पतिं वो अघ्न्यानां (6)
धेनूनामिषुध्यसि ॥ (7) -Rv. VIII 69.2.
(An extra-syllable has been provided in the third quarto (license according to इयादिपूरणः -*Piṅgala* III.2); otherwise the whole verse may be called as nicṛd - catuṣpāda - uṣṇik.

Anuṣṭup Metres

1. *Ārṣī anuṣṭup* or merely *Anuṣṭup* - They have the four pādas of 8 syllables each : 8 + 8 + 8 + 8 = 32 syllables (अनुष्टुब् गायत्रैः - the word gāyatra denotes 8 syllables -*Piṅgala,* III. 23).

ततो विराडजायत (8)

विराजो ऽ अधिपूरुषः । (8)
स जातो ऽ अत्यरिच्यत (8)
पश्चाद् भूमिमथो पुरः ॥ (8) —Yv. XXXI. 5

2. *Nicṛd anuṣṭup* - (32 - 1) = 31 syllables, i.e. one syllable less.

पुरुष ऽ एवेद ँ सर्वं (8)
यद्भूतं यच्च भाव्यम् । (7)
उतामृतत्वस्येशानो (8)
यदन्नेनातिरोहति ॥ (8) (Yv. XXX 1.2)
(8 + 7 + 8 + 8 = 31)

3. *Bhurik anuṣṭup* - (32 + 1) = 33 syllables, i.e. one syllable more than usual.

त्वे ऽ अग्ने स्वाहुत (7)
प्रियासः सन्तु सूरयः । (8)
यन्तारो ये मघवानो (8)
जनानामूर्वान्दयन्त गोनाम् । (10) —Yv. XXXIII.14
(7 + 8 + 8 + 10 = 33 syllables)

4. *Virāṭ anuṣṭup* - (32 – 2) = 30 syllables, i.e. 2 syllables less than usual.

तस्माद्यज्ञात् सर्वहुतः (8)
सम्भृतं पृषदाज्यम् ।(7)
पशूँस्ताँश्चक्रे वायव्या-(8)
नारण्या ग्राम्याश्च ये ॥ (7) —Yv. XXXII.6
(8 + 7 + 8 + 7 = 30 syllables)

5. *Svarāḍ anuṣṭup*, 32 + 2 = 34, i.e. 2 syllables more than usual.

अनड्वाहमन्वारभामहे (10)
सौरभेय ँ स्वस्तये । (7)
स न ऽ इन्द्र ऽ देवेभ्यो (9)
वह्निः सन्तरणो भव ॥ (8) (Yv. XXXV. 13)
(10 + 7 + 9 + 8 = 34 syllables).

6. *Tripāda anuṣṭup* - Sometimes, one may have an anuṣṭup of three pādas, i.e. with two jāgata lines (of twelve syllables each) and one gāyatra line of eight syllables: 12 + 12 + 8 = 32; or 12 + 8 + 12 or 8 + 12 + 12. (त्रिपात्क्वचिज्जागताभ्यां च (24) मध्ये ऽन्ते च (25) —*Piṅgala,* III. 24-25)

> पर्यूषु प्रधन्व वाजसातये (11)
> परि वृत्राणि सक्षणिः (8)
> द्विषस्तरध्या ऋणया न ईयसे ॥ (12)
> (11 + 8 + 12, nicṛd) (Ṛv. IX. 110.1)

7. *Pipīlikamadhyā virāṭ anuṣṭup* - Virāṭ anuṣṭup has 32 − 2 = 30 syllables. In the following verse, these are divided as follows in 3 pādas;

> अजीजनो हि पवमान सूर्यं (11)
> विधारे शक्मना पयः । (8)
> गोजीरया रंहमाणः पुरन्ध्या ॥ (11)
> (11 + 8 + 11 = 30) —Yv. XX11.18

Kātyāyana's *Sarvānukramaṇī* of the Ṛgveda gives the following eight variations of the anuṣṭup-metre:

Anuṣṭup - 8 + 8 + 8 + 8 = 32 syllables.
Mahāpada paṅkti, महापदपंक्ति, 5 + 5 + 5 + 5 + 5 + 6 = 31 syllables,
Virāṭ, विराट्, 10 + 10 + 10, 11 + 11 + 11 = 33 syllables.
Naṣṭarūpi, नष्टरूपी, 9 + 10 + 13 = 32 syllables.
Kṛti, कृति, 12 + 12 + 8 = 32 syllables.
Pipīlikāmadhyā, पिपीलिकामध्या, 12 + 8 + 12 = 32 syllables.

Kāvirāṭ, काविराट्, 9 + 12 + 9 = 30 syllables.

Bṛhatī Metres

According to *Piṅgala*, one *jāgata* line followed by three gāyatra lines constitute the bṛhatī metre : 12 + 8 + 8 + 8 = 36 syllables in all - बृहती जागतस्त्रयश्च गायत्राः - III. 26.

Thus the bṛhatī metre has normally 36 syllables :

one syllable less means *nicṛd - bṛhatī* (36 – 1) = 35; one syllable more means *bhurik-bṛhātī* (36 + 1 = 37); two syllables less (36 – 2 = 34) means *virāṭ - bṛhatī*, and two syllables more means *svarāṭ - bṛhatī* metre.

1. *Ārṣī bṛhatī, or simply bṛhatī* - 36 syllables:

अपामिदं न्ययन ँ समुद्रस्य निवेशनम् । (15)
अन्याँस्ते ऽअस्मत्तपन्तु हेतयः पावकोऽअस्मभ्य ँ शिवो भव ॥ (21)
(15 + 21 = 36) —Yv. XVII.7

2. *Nicṛd bṛhatī* - 36 – 1 = 35 syllables, i.e. one syllable less than usual.

मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः । (17)
मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥ (18)
(17 + 18 = 35) —Yv. XXXII.15

3. *Bhurik bṛhatī* - 36 + 1 = 37 syllables, i.e. one syllable more than usual.

नमस्ते हरसे शोचिषे नमस्ते ऽ अस्त्वर्चिषे । (16)
अन्याँस्ते अस्मत्तपन्तु हेतयः (11)
पावको ऽ अस्मभ्य ँ शिवो भव ॥ (10)
(16 + 11 + 10 = 37) —Yv. XXXVI. 20

4. *Virāṭ bṛhatı* 36 - 2 = 34, i.e. 2 syllables less than the usual.

शारदेन ऋतुना देवा ऽ एक वि ँ शऽऋभव स्तुताः । (18)
वैराजेन श्रिया श्रिय ँ हविरिन्द्रे वयो दधुः ॥ (16)
(18 + 16 = 34) —Yv. XX1.26

5. *Svarāṭ bṛhatī* - 36 + 2 = 38 syllables, i.e. two syllables more than usual.

आजुह्वान ऽ ईड्यो वन्द्यश्चा (9)
याह्यग्ने वसुभिः सजोषाः । (9)
त्वां देवानामसि यह्व होता (10)
स ऽ एनान्यक्षीषितो यजीयान् (10)
(18 + 20 = 38 = 9 + 9 + 10 + 10) —Yv. XXIX. 28

6. *Pipīlkāmadhyā Bṛhatī* - 14 + 8 + 14; the shortest pāda being at the centre.

पृथिव्या ऽ अहमुदन्तरिक्षमारुहम-(14)
न्तरिक्षाद्दिवमारुहम् । (8)
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् (14)—Yv. XVII. 67

7. *Pathyā Bṛhatī* - 8 + 8 + 12 + 8 = 36 syllables. Here in this metre, the first two and the fourth pādas are gāyatra (of 8 syllables) and third pāda is jāgata (of 12 syllables): पथ्या पूर्वश्चेत् तृतीया । -*Piṅgala,* III. 27.

कदाचन स्तरीरसि (8)
नेन्द्र सश्चसि दाशुषे । (8)
उपोपेन्नु मघवन् भूय ऽ इन्नुते (12)
दानं देवस्य पृच्यते ॥ (8) —Yv. III. 34

8. *Nyaṅku sāriṇī bṛhatī* - 8 + 12 + 8 + 8 = 36 syllables i.e. the jāgata pāda (of 12 syllables) comprises the second pāda; whereas the first, third and the fourth pādas are gāyatra (of 8 syllables). (न्यंकुसारिणी द्वितीयः -*Piṅgala,* III. 28). Krauṣṭuka Ācārya has named the same metre as *skandho-grīvī* (स्कन्धोग्रीवी क्रौष्टुकेः -*Piṅgala,* III. 29) स्कन्धोग्रीवी = a neck between two shoulders.

According to Yāska, the same metre is known as *urobṛhatī* (उरोबृहती यास्कस्य - *Piṅgala,* III. 30)

9. *Upariṣṭād bṛhatī* - 8 + 8 + 8 + 12 = 36, the jāgata pāda (of 12 syllables) is the fourth one, the first three being the gāyatra pādas of 8 syllables. (उपरिष्टाद् बृहत्यन्ते - *Piṅgala* III. 31). Here we have a *nicṛd* upariṣṭad bṛhatī.

अश्विनकृतस्य ते (7)
सरस्वतिकृतस्येन्द्रेण (9)
सुत्राम्णा कृतस्य उप (8)
हूत ऽ उपहूतस्य भक्षयामि ॥ (11)
(7 + 9 + 8 + 11 = 35) —Yv. XX. 35

Here is another illustration of *bhurik*-upariṣṭād bṛhatī:

सं वां मना ँसि सं व्रता (8)
समु चित्तान्याकरम् । (7)

अग्ने पुरीष्याधिपा भव (9)
त्वं न ऽ इषमूर्जं यजमानाय धेहि । (13)
(8 + 7 + 9 + 13 = 37) -Yv. XII. 58
An upariṣṭād bṛhatī:

ऊर्ध्व ऽ ऊ षु ण ऽ ऊतये (8)
तिष्ठा देवो न सविता । (8)
ऊर्ध्वो वाजस्य सनिता (8)
यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥ (12)
(8 + 8 + 8 + 12 = 36) —Yv. X1.42

10. *Purastād Bṛhatī* - 12 + 8 + 8 + 8 - In this, the Jāgata pāda (of 12 syllables) becomes the first one, the second, third and fourth being the gāyatra pādas (पुरस्ताद् बृहती पुरः - *Pingala,* III. 32).

10.(a) *Catuṣpāda bṛhatī* I —9 + 9 + 9 + 9 = 36 syllables - It has four pādas of nine syllables each - क्वचिन्नवकाश्चत्वारः-*Pingala,* HI. 33

युवं ह्यास्तं महो रन्युवं (9)
वा यन्निरततंसतम् । (8)
ता नो वसू सुगोपा स्यातं (9)
पातं नो वृकादघायोः ॥ (8)
(9 + 8 + 9 + 8 = 34) -Ṛv. I. 120.7

This catuṣpāda virāḍ bṛhatī (virāḍ since 36—2 = 34) it may also be called svarāḍ ārṣī anuṣṭup, svarāḍ since 32 + 2 = 34.

(b) *Catuspāda Bṛhatī* II — 10 + 10 + 8 + 8 = 36. The first two are the vairāja pādas (of 10 syllables), and the last two are the gāyatra pādas (of 8 syllables each) (वैराजौ गायत्री च *-Pingala,* III. 34)

अग्ने विवस्वदुषसश् (8)
चित्रं राधो अमर्त्य । (7)
आ दाशुषे जातवेदो (8)
वहा त्वमद्या देवाँ उषर्बुधः ॥ (11)
(8 + 7 + 8 + 11 = 34) —Ṛv. I. 44.1

This is known as upariṣṭād virāḍ bṛhatī, or catuṣpāda virāḍ bṛhatī (upariṣṭād, since it has first three gāyatras and the fourth a jāgata).

Again, it is virāḍ, since 2 less syllables (36 − 2 = 34), and catuṣpāda, since the verse has four pādas.

11. *Mahābṛhatī* - 12 + 12 + 12, i.e. having three pādas, each of which is a jāgata (i.e. of 12 syllables)- त्रिभिर्जागतैर्महाबृहती (*Piṅgala,* III. 35)

The metre is also known as *satobṛhatī*, according to Tāṇḍin Ācārya (सतोबृहती ताण्डिनः).

अध यदिमे पवमान रोदसी (12)
इमा च विश्वा भुवनाभि मज्मना । (12)
यूथे न निष्ठा वृषभो वि तिष्ठसे ॥ (12)
(12 + 12 + 12 = 36) —Ṛv. IX. 110.9

Paṅkti Metres

The Paṅkti metre is supposed to be containing 40 syllables, equivalent to two jāgata (12 syllables) and two gāyatra pādas (8 syllables) 12 + 12 + 8 + 8 = 40 syllables. (पंक्ति र्जागतौ गायत्री च - *Piṅgala,* III. 37). Ārṣi paṅkti, or merely paṅkti has thus 40 syllables in each verse.

1. *Ārṣī paṅkti or paṅkti* = 12 + 12 + 8 + 8 or 10 + 10 + 10 + 10 = 18 + 22 = 40 syllables.

(a) गृहा मा बिभ्रत मा वेपध्वमूर्ज्ज बिभ्रत ऽ एमसि । (18)
ऊर्ज्ज बिभ्रद्वः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः ॥ (22)
(18 + 22 = 40) -Yv. III. 41

(b) एतत्तें रुद्रावसं तेन (9)
परो मूजवतो ऽ तीहि । (8)
अवततधन्वा पिनाकावसः (11)
कृत्तिवासा ऽ अहिꣳ सन्नः शिवोतीहि ॥ (12)
(17 + 23 = 40 or 8 + 9 + 11 + 12) -Yv. III. 61

2. *Nicṛd (ārṣī) Paṅkti* - 40 − 1 = 39 syllables, i.e. one less than usual.

मधुमतीर्न इषस्कृधि यत्ते (11)
सोमादाभ्यं नाम जागृवि (9)
तस्मै ते सोम सोमाय । (8)
स्वाहा स्वाहोर्वन्तरिक्षमन्वेमि ॥ (11)
(11 + 9 + 8 + 11 = 28 + 11 = 39) -Yv. VII.2

3. *Bhurik (ārṣī) Paṅkti* - 40 + 1 = 41, one syllable more than usual.

त्वमग्ने व्रतपाऽअसि (8)
देव ऽ आ मर्त्येष्वा, त्वं यज्ञेष्वीड्यः । (11)
रास्वेयत्सोमा भूयो भर (9)
देवो नः सविता वसोर्दाता वस्वदात् ॥ (13)
(8 + 11 + 9 + 13 = 19 + 22 = 41) —Yv. IV. 16

4. *Virāṭ paṅkti* - 40 – 2 = 38, i.e. 2 syllables less than usual.

राज्ञ्यसि प्राची दिग्विराडसि (10)
दक्षिणा दिक् सम्राडसि (8)
प्रतीची दिक् स्वराडस्यु-(8)
दीची दिगधिपत्न्यसि बृहती दिक् ॥ (12)
(10 + 8 + 8 + 12 = 38 syllables in all) -Yv. XIV. 13

5. *Svarāḍ (ārṣī) paṅkti* - 40 + 2 = 42 syllables, i.e. 2 syllables more than usual.

विश्वकर्मा ह्यजनिष्ट देवऽआदिद् (12)
गन्धर्वोऽअभवद् द्वितीयः । (9)
तृतीयः पिता जनितौषधीनामपां (13)
गर्भं व्यदधात् पुरुत्रा ॥ (8)
(12 + 9 + 13 + 8 = 21 + 21 = 42) -Yv. XVII. 32

6. *Sataḥ paṅkti* - 12 + 8 + 12 + 8 = 40; in the first and third pāda, we have jāgata syllables (12), and in the second and fourth pādas, the gāyatra (8) syllables (पूर्वौ चेदयुजौ सतः पंक्तिः - *Piṅgala,* III. 38 i.e. jāgata and gāyatras alternatively - see पंक्ति-र्जागतौ गायत्रौ च -*Piṅgala,* III. 37)

आ यं नरः सुदानवो ददाशुषे (12)
दिवः कोशमचुच्यवुः । (8)

वि पर्जन्यं सृजन्ति रोदसीअनु (12)
धन्वना यन्ति वृष्टयः ॥ (8)
(12 + 8 + 12 + 8 = 40)

7. *Viparīta satah paṅkti* - Reverse of the satah-paṅkti is also satah paṅkti (8 + 12 + 8 + 12) i.e. the first and the third pādas have gāyatra syllables and the second and the fourth jāgata syllables (विपरीतौ च -*Piṅgala,* III. 39).

य ऋष्वः श्रावयत्सखा (8)
विश्वेत्स वेद जनिमा पुरुष्टुतः (12)
तं विश्वे मानुषा युगे-(8)
न्द्रं हवन्ते तविषं यतस्रुचः ॥ (11)
(8 + 12 + 8 + 11 = 39; i.e. निचृद् सतः पंक्ति, nicṛd satah paṅkti) -Rv. VIII. 46.12

8. *Prastāra paṅkti* - 12 + 12 + 8 + 8 = 40 with two jāgatas (of 12 syllables each) followed by two gāyatras (of 8 syllables each)- (प्रस्तार पंक्तिः पुरतः -*Piṅgala,* III. 40).

भूरसि भूमिरस्यदितिरसि (11)
विश्वधाया विश्वस्य भुवनस्य धर्त्री । (13)
पृथिवीं यच्छ पृथिवीं (8)
दृ ँ ह पृथिवीं मा हि ँ सीः (8)
(11 + 13 + 8 + 8 = 40) -Yv. XIII. 18

9. *Āstāra paṅkti* - 8 + 8 + 12 + 12 = 40, two gāyatras are followed by two jāgatas (आस्तार पंक्तिः परतः - *Piṅgala,* III. 41)

प्रतूर्तं वाजिन्नाद्रव (8)
वरिष्ठामनु संवतम् । (8)
दिवि ते जन्म परममन्तरिक्षे (12)
तव नाभिः पृथिव्यामधि योनिरित् (12)
(8 + 8 + 12 + 12 = 40) -Yv. XI. 12

10. *Viṣṭāra paṅkti* - 8 + 12 + 12 + 8 = 40; two jāgata pādas in the middle, and preceded and followed by a gāyatra pāda each (विष्टारपंक्तिरन्तः -*Piṅgala,* III. 42; *antaḥ* here means the middle twos).

अग्ने तव श्रवो वयो (8)
महि भ्राजन्ते अर्चय विभावसो । (12)
बृहदभानो शवसा वाजमुक्थ्यं (11)
दधासि दाशुषे कवे ॥ (8)
(8 + 12 + 11 + 8 = 39; nicṛd viṣṭāra paṅkti)-Ṛv. X. 144.6

11. *Sanstāra paṅkti* - 12 + 8 + 8 + 12 = 40 syllables, here the two jāgata pādas (12) are on extreme ends with two gāyatras (8) in the middle: (संस्तार पंक्तिर्बहिः -*Piṅgala* III. 43)

इष्कर्तारमध्वरस्य प्रचेतसं (12)
क्षयन्तं राधसो महः (8)
रातिं वामस्य सुभगां (8)
महीमिषं दधासि सानसिं रयिम् ॥ (12)
(12 + 8 + 8 + 12 = 40) Ṛv VIII. 140.5

12. *Akṣara paṅkti or ardha paṅkti* - 5 + 5 + 5 + 5 = 20 syllables = 1/2 x 40 (ardha paṅkti)- (अक्षर पंक्तिः पञ्चकाश्चत्वारः, i.e. with four pādas of five syllables).

पश्वा न तायुं (5)
गुहा चतन्तम् । (5)
नमो युजानं (5)
नमो वहन्तम् ॥ (5)
(5 + 5 + 5 + 5 = 20 -Ṛv. I.65.1

13. *Pada paṅkti*- 5 + 5 + 5 + 5 + 5 = 25 syllables (five pādas of 5 syllables each) (पदपंक्तिः पञ्च -*Piṅgala* III. 46). Here is a bhurik pada Paṅkti (25 + 1 = 26), which may be regarded as virāḍ uṣṇik also: 28 - 2 =26):

घृतं न पूतं (5)
तनुररेपाः (5)
शुचि हिरण्यम् । (5)
तत्ते रुक्मो न (5)
रोचत स्वधावः ॥ (6)
(5 + 5 + 5 + 5 + 6 = 26) -Ṛv. IV. 10.6

14. *Pañca-padā paṅkti* - 4 + 6 + 5 + 5 + 5 = 25 syllables, the first of 4, second of 6, and three pādas of 5 (चतुष्क षट्कौ त्रयश्च,

-*Pingala,* III. 47; here ca, च, denotes *pañcaka,* lines i.e. of 5 syllables). There is no rigidity in respect to the order of catuṣka (group of four), pañcaka (group of five) or ṣaṭka (group of six);

(a) अधा ह्यग्ने (4)
क्रतोर्भद्रस्य (5)
दक्षस्य साधोः । (5)
रथीर्ऋतस्य (5)
बृहतो बभूथ ॥ (6)
(4 + 5 + 5 + 5 + 6 = 25). This may be also called bhurik - gāyatrī (24 + 1 = 25). —Ṛv. IV.10.2

(b) एभिर्नो अर्कै (5)
र्भवा नो अर्वाङ् (5)
स्वर्ण ज्योतिः ।(4)
अग्ने विश्वेभिः (5)
सुमना अनीकैः ॥ (6)
(5 + 5 + 4 + 5 + 6 = 25) -Ṛv. IV. 10.3

16. *Pathyā paṅktiḥ* - 8 + 8 + 8 + 8 + 8 = 40 (5 lines of gāyatra syllables (8) each (पथ्या पञ्चभिर्गायत्रैः -*Pingala,* III. 48).

यो अर्यो मर्त भोजनं (8)
परा ददाति दाशुषे । (8)
इन्द्रो अस्मभ्यं शिक्षतु (8)
विभजा भूरि ते वसु (8)
भक्षीय तव राधसः ॥ (8)
(8 + 8 + 8 + 8 + 8 = 40) -Rv. I.81.6

17. *Jagatī paṅkti* - 8 + 8 + 8 + 8 + 8 + 8 = 48 syllables. The metre has six gāyatra (8) pādas. This is in fact a special jagatī of six pādas. (जगती षड्भिः -*Pingala,* III. 49). (It is *jagati,* since the total number of syllables is 48).

महि वो महतामवो (8)
वरुण मित्र दाशुषे (8)
यमादित्या अभि द्रुहो (8)
रक्षथा नेमघं नश-(8)
दनेहसो व ऊतयः (8)

सुऊतयो व ऊतयः ॥ (8)
(8 + 8 + 8 + 8 + 8 + 8 = 48) -Ṛv. VIII. 47.1

Triṣṭubh Metres

Piṅgala treats of triṣṭup (or triṣṭubh) and jagatī metres in 5 aphorisms:

(i) एकेन त्रिष्टुब् ज्योतिष्मती । (50)
(ii) तथा जगती । (51)
(iii) पुरस्ताज् ज्योतिः प्रथमेन । (52)
(iv) मध्येज्योतिर्मध्यमेन । (53)
(v) उपरिष्टाज्ज्योतिरन्तेन । (54)

Pañca-pād Triṣṭup and Jagatī Metres

A pañca-pād metre means a five-footed. The Sūtras from Piṅgala *Chandaḥ-Śāstra* III. 50-54 in their connection have already been given above.

They are a combination of four lines of gāyatra plus one line of traiṣṭubha or jāgata as the case may be.

They are called *jyotiḥ triṣṭup* or *jyotiṣmatī triṣṭup* in one case and *jyotiḥ jagatī* or *jyotiṣmatī jagatī* in the other.

(i) *Pañcapād jyotiṣmatī triṣṭup-*

4 gāyatra + 1 traiṣṭubha = 8 + 8 + 8 + 8 + 11 = 43 syllables in five lines.

(ii) *Pañcapād jyotismatī jagatī*

4 gāyatra + 1 jāgata = 8 + 8 + 8 + 8 + 12 = 44 syllables in five lines, just as a pāda of 8 syllables is known as *gāyatra* (गायत्र) a pāda of 12 is known as *jāgata* (जागत), so a pāda of 11 syllables is known as *traiṣṭubha* (त्रैष्टुभ); and also known as *rudra*. In further description, ज्योतिः = ज्योतिष्मती *jyotiḥ* = *jyotiṣmatī*.

Pañcapād purastād - jyotiḥ triṣṭup - 11 + 8 + 8 + 8 + 8 = 43

This is of five feet.

The first pāda is traiṣṭubha (of 11 syllables), and the rest four gāyatra (of 8 syllables).

कृधी नो अह्रयो देव सवितः (11)
स च स्तुषे मघोनाम् (7)
सहो न इन्द्रो वह्निभि - (8)
न्र्येषां चर्षणीनां (6)
चक्रं रश्मि न योयुवे ॥ (8)

—Ṛv IV. 93.9

To meet the requisites of the metre, the second and fourth anomalous lines may be read as:

Second —स च सतुषे मघोनाम् (8)
Fourth —नियेषां चरषणीनाम् (8)
(This verse, Ṛv. IV. 93.9 is also known as akṣara paṅkti).

Pañcapād purastād - jyotiḥ jagatī - 12 + 8 + 8 + 8 + 8 = 44.
Similar to the above triṣṭubh metre, if the first pāda be jāgata (of 12 syllables), the metre is known as *pañcapād purastād jyotiḥ jagatī.*

नमोवाके प्रस्थिते अध्वरे नरा (12)
विवक्षणस्य पीतये (8)
आयातमश्विना गत - (8)
मवस्युर्वामहं हुवे (8)
धत्तं रत्नानि दाशुषे ॥ (8)

Pañcapād madhye jyotiṣmatī jagatī - 8 + 8 + 12 + 8 + 8 = 44.
This metre has five feet, of which first, second, fourth and fifth are gāyatra pādas, whereas the third or the middle one is a jāgata pāda.

इन्द्राय त्वा वसुमते (8)
रुद्रवतऽइन्द्राय त्वा- (8)
दित्यवत ऽ इन्द्राय त्वाभिमातिघ्ने । (12)
श्येनाय त्वा सोमभृतेऽ-(8)
-ग्नये त्वा रायस्पोषदे ॥ (8)
(8 + 8 + 12 + 8 + 8 = 44) —Yv. VI. 32

Pañcapād madhye jyotiḥ triṣṭup - 8 + 8 + 11 + 8 + 8 = 43 syllabes. This is also five-footed triṣṭup metre. The *traiṣṭubha*

pāda (of 11 syllables) is in the middle, with two gāyatra pādas each on either side.

बृहद्भिरग्ने अर्चिभिः (8)
शुक्रेण देव शोचिषा (8)
भरद्वाजे समिधानो यविष्ठ्य (11)
रेवन्नः शुक्र दीदिहि (8)
द्युमत्पावक दीदिहि ॥ (8) —Ṛv. IV. 48.7

Four-footed Ārṣī Triṣṭup Metres- Now we shall give normal *triṣṭup* (triṣṭubh) metres:

1. *Triṣṭup*- 11 + 11 + 11 + 11 = 44 syllables.

तनूपाऽअग्नेऽसि तन्वं मे पाह्या -(11)
युर्दाऽअग्नेऽस्यायुर्मे देहि वर्च्चो- (11)
दाऽअग्नेऽसि वर्च्चो मे देहि । अग्ने (11)
यन्मे तन्वाऽऊनं तन्मऽआपृण ॥ (11)

—Yv. III. 17

2. *Nicṛt triṣṭup* - 44 − 1 = 43 syllables i.e. one syllable less than usual.

या ते धामानि हविषा यजन्ति (11)
ता ते विश्वा परिभूरस्तु यज्ञम् (11)
गयस्फानः प्रतरणः सुवीरोऽ- (11)
वीरहा प्रचरा सोम दुर्य्यान् ॥ (10)
(11 + 11 + 11 + 10 = 43 syllables) —Yv. IV. 37

3. *Bhurik Triṣṭup* - 44 + 1 = 45 syllables (one more syllable than usual).

अयमिह प्रथमो धायि धातृ-(11)
भिर्होता यजिष्ठोऽअध्वरेष्वीड्यः । (11)
यमप्नवानो भृगवो विरुरुचु- (12)
र्वनेषु चित्रं विभ्वं विशे विशे ॥ (11)
(11 + 11 + 12 + 11 = 45) Yv. II. 15

4. *Virāṭ triṣṭup* - 44 − 2 = 42 syllables i.e. two syllables less than usual.

उभा वामिन्द्राग्नीऽआहुवध्याऽ (10)
उभा राधसः सह मादयध्यै । (11)
उभा दाताराविषा ध्ंरयीणा- (10)
मुभा वाजस्य सातये हुवे वाम् ॥ (11)
(10 + 11 + 10 + 11 = 42) —Yv. III. 13

5. *Svarāṭ triṣṭup* - 44 + 2 = 46 syllables i.e. two syllables more than usual.

धाता रातिः सवितेदं जुषन्तां (11)
प्रजापतिर्निधिपा देवोऽअग्निः । (11)
त्वष्टा विष्णुः प्रजया स ँ रराणा (11)
यजमानाय द्रविणं दधात स्वाहा ॥ (13)
(11 + 11 + 11 + 13 = 46) —Yv. VIII. 17

(Normally this verse, as the other two verses VIII. 20 and VIII. 62 must have been pure and simple triṣṭup (11 x 4 = 44 syllables), the ending *Svāhā* (the common ending when an *āhuti* is given after reciting a *mantra, svāhoccāra*). has made them *svarāṭ*.

An illustration of normal *svarāt triṣṭup*, is the following:

नाभा पृथिव्याः समिधानेऽअग्नौ (11)
रायस्पोषाय बृहते हवामहे । (12)
इरम्मदं बृहदुक्थं यजत्रं (11)
जेतारमग्निं पृतनासु सासहिम् (12)
(11 + 12 + 11 + 12 = 46) —Yv. XI. 76

Jagatī Metres

Along with the five-footed jyotiṣmatī triṣṭups, we have given an account of the five-footed jyotiṣmatī jagatī.

1. *Ārṣī jagatī or jagatī* - 48 syllables.

स त्वमग्ने सूर्यस्य वर्च्चसागथाः (12)
समृषीणाध्ंस्तुतेन (7)
सं प्रियेण धाम्ना समहमायुषा सं वर्च्चसा (15)
सं प्रजया स ँ रायष्पोषेण ग्मिषीय ॥ (13)
(12 + 7 + 16 + 13 = 48) —Yv. III. 19

2. *Nicṛd-Jagatī* - 48 – 1 = 47. i.e. one syllable less than usual.

अदित्यै रास्नासि विष्णोर्वेष्पोस्यूर्जे (12)
त्वाऽदब्धेन त्वा चक्षुषावपश्यामि । (12)
अग्नेर्जिह्वासि सुहूर्देवेभ्यो धाम्ने (12)
धाम्ने मे भव यजुषे यजुषे ॥ (11)
(12 + 12 + 12 + 11 = 47) —Yv. I. 30

3. *Bhurik jagatī* - 48 + 1 = 49, i.e. one syllable more than usual.

वसोः पवित्रमसि शतधारं (11)
वसोः पवित्रमसि सहस्रधारम् । (12)
देवस्त्वा सविता पुनातु वसोः (11)
पवित्रेण शतधारेण सुप्वा कामधुक्षः (15)
(11 + 12 + 11 + 15 = 49) —Yv. I.3

4. *Virāṭ jagatī* - 48 – 2 = 46 syllables, i.e. two syllables less than usual.

मनो जूतिर्जुषतामाज्यस्य बृहस्पति - (14)
र्यज्ञमिमं तनोत्वरिष्टं यज्ञ ँ समिमं दधातु । (17)
विश्वे देवासऽ इह मादयन्तामो३ म्प्रतिष्ठ ॥ (15)
(14 + 17 + 15 = 46) —Yv. II. 13

5. *Svarāt jagatī* - 48 + 2 = 50, i.e. two syllables more than usual.

भूताय त्वा नारातये स्वरभिविख्येषं (14)
दृ ँ हन्तां दुर्याः पृथिव्यामुर्वन्तरिक्षमन्वेमि । (16)
पृथिव्यास्त्वा नाभौ सादयाम्य-(10)
दित्याऽउपस्थेऽग्नेहव्य ँ रक्ष ॥(10)
(14 + 16 + 10 + 10 = 50) —Yv. I.11

6. *Madhye jyotiḥ jagatī* - 12 + 12 + 8 + 12 or 12 + 8 + 12 + 12 = 44. This is a four-footed metre, with the first and the last pādas as jāgata (of 12 syllables), and one gāyatra pāda and one jāgata pāda in the middle.

यद्धा यज्ञं मनवे संमिमिक्षथु- (12)

रेवेत्काण्वस्य बोधतम् (8)
बृहस्पतिं विश्वान्देवाँ अहं हुव (12)
इन्द्राविष्णू अश्विनावाशुहेषसा ॥ (12)
(12 + 8 + 12 + 12 = 44) —Ṛv. VII. 10.2

Special Types of Metre

Piṅgala gives an account of four special types of metres:

(i) *Śaṅkumatī*-एकस्मिन् पञ्चके छन्दः शंकुमती (III. 55).
(ii) *Kakudmatī*-षट्के ककुद्मती (III. 56).
(iii) *Pipīlikamadhyā*-त्रिपादणिष्ठमध्या पिपीलिकमध्या (III. 57).
(iv) *Yavamadhyā*-विपरीता यवमध्या (the reverse of Pipīlika - madhyā (III. 58).

1. *Śaṅkumatī* - 5 + 6 + 6 + 6 = 23 syllables. Of the four pādas, any one of them is of 5 syllables, and all the other three of six syllables each, then it is śaṅkumatī gāyatrī. Similarly for other metres; if *any pāda is of five syllables*, and the rest following usual rule, the metre is 'śaṅkumatī paṅkti', 'śaṅkumatī bṛhatī' etc.

2. *Kakudmatī* (or Kakumatī)- In this type, *any one pāda should be of six syllables*, and the rest of the pādas following the usual rules of the metre.

3. *Pipīlikamadhyā* - All the metres of three pādas, having the middle pāda unusually a short one (the shortest) the metre is called pipīlikamadhyā. For example,

नृभिर्येमानो हर्यतो (8)
विचक्षणो (4)
राजा देवः समुद्रियः (8)
(8 + 4 + 8 = 20). —Ṛv. IX. 107.16

4. *Yavamadhyā*- It is the reverse of pipīlikamadhyā, i.e. middle pāda of the three should be the longest. For example,

सुदेवः समहासति (8)
सुवीरो नरो मरुतः स मर्त्यः (11)

यं त्रायध्वं स्याम ते । (7)
(8 + 11 + 7 = 26) —Ṛv. V. 53.15

Long Metres from Atijagatī to Utkṛti

In the *Chandaḥ Śāstra* of Piṅgala, we have the following sūtras in the Fourth Chapter.

1. चतुःशतमुत्कृतिः (IV. 1)

The utkṛti metre has 104 syllables.

2. चतुरश्चतुरस्त्यजेदुत्कृतेः (IV. 2).

By decreasing the above number 104 of syllables each time by *four*, we get the succeeding metres.

104 – 4 = 100; 100 – 4 = 96; 96 – 4 = 92 and so on.

3. तान्यभिसंव्याङ्प्रेभ्यः कृतिः (अभि, सम्, वि, आङ्, प्र (IV. 3).

4. प्रकृत्या चोपसर्गवर्जितः (IV. 4).

The metres thus formed in the series would be named by the use of prefixes (i) अभि (ii) सम् (iii) वि (iv) आङ् (v) प्र to the root-term and (vi) finally *kṛti* itself. (without the prefix).

उत्कृतिः - 104, अभिकृतिः - 100, संकृतिः - 96, आकृतिः - 88, प्रकृतिः - 84, कृतिः 80.

(Utkṛti, abhikṛti, saṅkṛti, vikṛti, ākṛti, prakṛti, and kṛti).

5. धृत्यष्टिशक्वरीजगत्यः (IV. 5). Then follow the four sets of धृति, अष्टि, शक्वरी and जगती, each a set of two: (1) atidhṛti (76) and dhṛti (72); (ii) ati-aṣṭi (68) and aṣṭi (64); (iii) ati-śakvarī (60) and sakvarī (56); (iv) atijagatī (52) and jagatī (48).

Thus from gāyatrī (24) to Utkṛti (104), we have 21 classes of metres (7 + 7 + 7 in three groups) i.e. three types.

Type I	Type II	Type III
Gāyatrī - 24	Ati-jagatī - 52	Kṛti - 80
Uṣṇik - 28	Śakvarī - 56	Prakṛti - 84
Anuṣṭup - 32	Ati-śakvarī - 60	Ākṛti - 88
Bṛhatī - 36	Aṣṭi - 64	Vikṛti - 92
Paṅkti - 40	Ati-aṣṭi - 68	Saṅkṛti - 96
Triṣṭup - 44	Dhṛti - 72	Abhikṛti - 100
Jagatī - 48	Ati-dhṛti - 76	Utkṛti - 104

Let N be the prescribed number of syllables.
N - 1 gives the corresponding *nicṛt*.
N + 1 gives the corresponding *bhurik*.
N - 2 gives the corresponding *virāṭ*.
N + 2 gives the corresponding *svarāṭ*.

Illustrations

(i) Here we have a *Ṛk* verse, I. 133.6:

अवर्मह इन्द्र दादृहि श्रुधी नः शुशोच हि । (16)
द्यौः क्षा न भीषाँ अद्रिवोघृणान्न भीषाँ अद्रिवः । (16)
शुष्मिन्तमो हि शुष्मिभिर्वधैरुग्रेभिरीयसे । (16)
अपूरुषघ्नो अप्रतीत शूर सन्त्वभिस्त्रिसप्तैः शूर सत्वभिः । (22)
(16 + 16 + 16 + 22 = 70)

This metre may be called *virāṭ dhṛti* (72 – 2 = 70), or *virāṭ brāhmī jagatī*, or *svarāṭ-atyaṣṭi* (68 + 2 = 70).

(ii) अद्भ्यः स्वाहा दार्भ्यः स्वाहोदकाय स्वाहा । (13)
तिष्ठन्तीभ्यः स्वाहा स्रवन्तीभ्यः स्वाहा स्यन्दमानाभ्यः स्वाहा । (19)
कूप्याभ्यः स्वाहा सूद्याभ्यः स्वाहा धार्याभ्यः स्वाहा - (15)
र्णवाय स्वाहा समुद्राय स्वाहा सरिराय स्वाहा ॥ (17)
(13 + 19 + 15 + 17 = 64) (Yv. XXII. 25)

This is *aṣṭi* metre.

(iii) वाताय स्वाहा धूमाय स्वाहाभ्राय स्वाहा मेघाय स्वाहा (19)
विद्योतमानाय स्वाहा स्तनयते स्वाहावस्फूर्जते स्वाहा (20)
वर्षति स्वाहाववर्षति स्वाहोग्रं वर्षति स्वाहा (17)

शीघ्रं वर्षति स्वाहोद्गृह्णते स्वाहोद्गृहीताय स्वाहा (18)
प्रुष्णते स्वाहा शीकायते स्वाहा प्रुष्वाभ्यः स्वाहा (16)
ह्रादुनीभ्यः स्वाहा नीहाराय स्वाहा । (12)
(19 + 20 + 17 + 18 + 16 + 12 = 102) –Yv. XXII. 26

Since abhikṛti has hundred (100) syllables, the present mantra is *svarāḍ abhikṛti* (100 + 2 = 102).

Long metres broken into fragments

Old commentators on the Śukla Yajurveda, like Uvaṭa and Mahīdhara are not particular in assigning the names of metres to each and every kaṇḍikā (commonly known as *mantra*). These kandikās are not necessarily verses or chan-

das as we have in the Ṛgveda or even the Sāmaveda. Strictly speaking, they are not even prose. They belong to a category, quite different from others – they may be specifically called *Yajus (yajūṁṣi)*. So often, they are appended to a verse also, and frequently they freely make use of verses, so common with the verses of the Ṛgveda.

The very first *mantra* of the Yajurveda has 80 syllables, with its own characteristic texture. We could have assigned the term Kṛti to this metre on the basis of the number of syllables. Dayānanda, however, prefers to break up the text into two fragments, the first one of which becomes *svarāṭ bṛhatī* (38 syllables), and the second one as *brhāmī-uṣṇik* (42).

I. इषे त्वोर्जे त्वा वायवस्थ (9)
देवो वः सविता प्रार्पयतु (10)
श्रेष्ठतमाय कर्मणऽ (8)
आप्यायध्वमघ्न्याऽइन्द्राय भागम् । (11)
(9 + 10 + 8 +11 =38 –*svarāṭ bṛhatī*).
II. प्रजावतीरनमीवाऽअयक्ष्मा (11)
मा व स्तेनऽ ईशत माघशꣳसो (11)
ध्रुवाऽअस्मिन् गोपतौ स्यात (9)
बह्वीर्यजमानस्य पशून् पाहि ॥ (11)
(11 + 11 + 9 + 11 = 42 brāhmī-uṣṇik)

Here is another illustration, where Dayānanda breaks up even a short verse into two fragments (Yv. IV. 28).

I. परि माग्ने दुश्चरिताद् (8)
बाधस्वा मा सुचरिते भज (10)
(8 + 10 = 18 -sāmnī-bṛhatī).
II. उदायुषा स्वायुषो (7)
दस्थाममृताँ २ ऽ अनु ॥ (7)
(7 + 7 = 14 - sāmnī-uṣṇik).

Sometimes, a very long text has been broken up into four fragments (Yv. VII.47).

I. अग्नये त्वा मह्यं वरुणो ददातु (12)
सोऽमृतत्वमशीयायुर्दात्र ऽ (10)
एधि मयो मह्यं प्रतिग्रहीत्रे । (11)
(12 + 10 + 11 = 33 , (Bhurik-Prājāpatya Jagatī)
II. रुद्राय त्वा मह्यं वरुणो ददातु (12)

सोऽमृतत्वमशीय प्राणो दात्रऽ (11)
एधि वयो मह्यं प्रतिग्रहीत्रे । (11)
(12 + 11 + 11 = 34, Svarāḍ - Prā jāpatya-Jagatī)
III. बृहस्पतये त्वा मह्यं वरुणो ददातु (14)
सोऽमृतत्वमशीय त्वग् दात्र ऽ (10)
एधि मयो मह्यं प्रतिग्रहीत्रे । (11)
(14 + 10 + 11 = 35 - nicṛd-ārcī-jagatī)
IV. यमाय त्वा मह्यं वरुणो ददातु (12)
सोऽमृतत्वमशीय हयो दात्र ऽ (11)
एधि वयो मह्यं प्रतिग्रहीत्रे ।। (11)
(12 + 11 + 11 = 34 - virāḍ ārcī jagatī)

There is an anomaly in regards to the verse XXXII.2, and XXXII.3.

Vedic Text

सर्वे निमेषा जज्ञिरे (8)
विद्युतः पुरुषादधि । (8)
नैनमूर्ध्वं न तिर्यञ्च च (8)
न मध्ये परि जग्रभत् ।। (8)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः (16)
हिरण्यगर्भऽइत्येष मा मा हिꣳसीदित्येषा यस्मान्न जात ऽ इत्येषः ।। (23)
(16 + 23 = 39-nicṛt paṅkti)

Upaniṣadic Text

नैनमूर्ध्वं न तिर्यञ्च च न मध्ये परिजग्रभत् (16)
न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः ।। (16)
(8 + 8 + 8 + 8 = 32 -Anuṣṭup) *Śvetaśvatra,* IV. 19

In fact हिरण्यगर्भ०, मा मा हिंसी०, and यस्मान्न जातः० are the Pratīkas (the initial words) of the mantras which are to be repeated or recited after the text (an instruction in the Karma Kāṇḍa).

हिरण्यगर्भ० —XIII.4; XXIII.1; XXV.10
मा मा हिꣳसीः० —XII. 102
यस्मान्न जातः० —VIII.36

The *pratīkas* are similarly quoted along with several other verses in the Yajurveda, but they are not considered as a part of the verse in deciding the metre:

Nicṛd-gāyatrī -आसुते सिञ्चत० —XXXIII.21 *Pratika*: तं प्रत्नथा; अयं वेनः
Virāṭ-triṣṭup -कुतस्त्वमिन्द्र० —XXXIII. 27 —Pratika :महाँ ऽ इन्द्रो य ऽ ओजसा (VII. 40); कदाचन स्तरीरसि० VIII.2; कदाचन प्रयुच्छसि० (VIII. 3).

11

OUR TRANSLATION

The translation of the Śukla Yajurveda, of the reputed school of the Vājasaneyins was included in our project of translating the four Vedic Saṁhitās, the Ṛk, the Yajuḥ, the Sāma and the Atharva, and as soon as we had almost completed our translation of the Ṛgveda, we took up this venture also. In the first volume of the Ṛgveda, which has been published by the *Veda Pratishthana,* we have given an extensive introduction outlining the details of the Vedic Studies. The present work on the Yajurveda has also been taken up on the same lines, with some basic differences. While the Ṛgveda for most of the part (rather the whole of it) runs through well-characterised Vedic meters, the Yajurveda has the text for the major part in the form of *yajūṁṣi* (the *yajus*), or "the sacrificial formulae" – a very inappropriate English rendering of the term *yajuḥ*. The *yajuḥs* include the first *prose* given to man; they are neither the *aphorisms* developed in the Sūtra age of the *vedāṅgas* and the *upāṅgas*, nor the symbolic formulas of our mathematics and physical sciences. The *viniyoga* associated with them in the context of sacrifices is also of much later date, when the ritual–*yajñas* became very common. The original purpose of the literary form could in no case have been so narrow or insignificant. The *yajuḥs* form a vital part of the linguistic expression, the Divine Speech, *vāk* or Voice, with which man alone has been blessed. The Atharvaveda has also the *yajuḥs* in its Saṁhitā. These *yajuḥs* enrich man's vocabulary in a simple and concise style – the vocabulary which later on became a basis of systematic disciplines of study. Through these *yajuḥs*, the earliest concept of lexiconography was given to man, and as the culture grew, the man enriched the stock of his vocabulary also. Giving names to the surrounding

objects, coining different words from a common root, enriching terminology with the help of prefixes and suffixes, the concept of numerals, and modified terms derived from the basic numbers—these are the features of the *yajuḥs*. The Yajurveda texts can very well be enjoyed and appreciated if looked from this angle.

The Yajurveda has several *sarvānukramaṇīs* which give the traditional *ṛṣis, devatās*, and metres (wherever possible). These *anukramaṇīs** are quite valuable and helpful, though they are not very old. For a general discussion, on metres, *ṛṣis* and accents on the Vedic texts, reader may be referred to my Chapters in the Volume I of the Ṛgveda.

As regards to the present translation of ours, I may add a few simple notes.

(i) We have tried to take help from the several translations available in Sanskrit, Hindi and English languages, and occasionally from the Śatapatha Brāhmaṇa and the Śrauta Sūtras.

(ii) We have translated the texts, *independent* of the *viniyogas*, traditionally assigned to the *mantras*. The *viniyogas* are the later impositions on the text. For example, the particular chapter used for the performance of the Vājapeya Yajña has no indications of the performance of this *yajña*— but since the word *vājam* occured at a number of places, the traditionalists used this chapter for the performance of this sacrifice.

The *viniyogas* are known as *rūpa samṛddha* (रूपसमृद्ध), where the text directly or appropriately refers to the performance or the ritualistic detail; most of the *viniyogas* are, however, inappropriate; the relevancy is only in reference to one or two words occurring in the text— a far-fetched relevancy. Whenever a scripture is utilized for a ritual (oriental, or occidental or semetic ritual), the *viniyogas* are always of this nature. Every day, our growing society is introducing new *viniyogas* for such purposes. A few striking *viniyogas* from the Yajurveda are given below :

---

* See Yājñavalkya Śikṣā, Sarvānukrama Sūtram (Kātyāyana) and Anuvāka Sutrādhyāya appended to the Nirṇaya Sāgar edition of the *Śukla Yajurveda Saṁhita* (Uvaṭa and Mahīdhara).

(a) भद्रं कर्णेभिः शृणुयाम देवाः (Yv. XXV.21)
(May we hear good, not evil, with ears) — used for ear-ring ceremony of a child on account of the word *karṇa* (ear) occurring in the text.

(b) शन्नो देवीरभिष्टय आपो भवन्तु पीतये (Yv. XXXVI.12)
for the *ācamana*, or water-sipping purposes at the start of a ritual, since the word *āpah* may also mean water.

(c) भस्मान्तं शरीरम्. (The body finally returns to dust) for the cremation ceremony (Yv. XL.15).

(d) तच्चक्षुर्देवहितम्० (The rising sun is the cosmic eye) in the marriage ceremony. (Yv. XXXVI.24)

(e) अन्नपतेऽन्नस्य नो देहि (O Lord of food, give us nourishment,) (Yv. XI.83), recited when the baby is first fed with food at the *anna-prāśana* ceremony, or as a text of grace at the start of a dinner.

(f) द्यौः शान्तिः० (Yv. XXXVI.17) —at the conclusion of any assembly; this is a new innovation known as *śānti-pāṭha*.

(g) आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे (Yv. XXII.22) as a National Anthem.

On account of our reverential attitude towards our sacred texts, we shall always discover new *viniyogas,* for each sacred ritual, as an appropriate text for graceful repetition.

Since the text of the *saṁhitā* was not particularly handed down to us for these rituals, we have totally avoided a reference to these *viniyogas* in our translation; each verse or *yajuḥ* is to be taken on its own merit.

It is not that only the Yajuḥ Saṁhitā was used as a text of Karmakāṇḍa, the texts of the Ṛk and the Atharva were also used for similar purposes by different Vedic schools. Sāyaṇa, Mahīdhara and other scholiasts have laid particular emphasis on these *viniyogas.* Dayānanda has been the first pioneer in this direction to show, that the texts should be studied on their merits, exclusive of the traditional *viniyogas.* Aurobindo supported him in his venture of introducing the Vedas for their secret and sacred meanings.

(iii) It has been accepted by all oriental authorities that a good part of the Vedic verses are capable of being interpre-

ted in multiple parameters. This presents a particular difficulty to the translators of the Vedic verses. Sometimes implicitly and so often explicitly, a verse may be interpreted on a physical plane and a metaphysical plane. Thus a verse may have an *adhyātma* meaning or the spiritual sense, an interpretation in relation to sense-organs, i.e. *adhi-deva* meaning, an interpretation, in respect to Nature's dominant forces, a social interpretation, *samāja-pakṣa,* including defence and administration (*rājya-nīti—pakṣa*); and teaching and administration (*śikṣā-pakṣa*), trade, technology and business (*kalā-pakṣa* and *śilpa-pakṣa*); and then *itihāsa-pakṣa* (the story of creation, *sṛṣṭi-pakṣa* or the eternal natural history, *śāśvata-itihāsa*). According to Dayānanda, the Veda does not give an account of traditions, human history or mythology. In our translation also, we have closely followed this concept. Of course, the Veda has created history; it has given rise to the Vedic and even antivedic concepts both (as in Zoroastrian theology and Greek mythology, and the Middle-East concepts), but the Vedic verses in their content are free from such human history and mythology. Sāyaṇa, Mahīdhara and other scholiasts perhaps maintained the same views, but in their translations, they could not do justice to this Vedic concept, and occasionally they refer to the traditional mythology.

(iv) The modern Vedic scholars, particularly from the West, have taken a keen interest in our literature but from another angle. They have immensely worked on comparative philology, anthropology, social history and archaeology, and have drawn peculiar conclusions. Their studies are alluring and their findings astonishing. Aurobindo has extensively written on this subject. Unfortunately, these scholars have not been able to appreciate the spirit in which the Vedas were studied and held supreme so far. There is no coherency in the Western findings, and having taken a few words or phrases from here and there, they have raised an imaginative structure with shaky foundations. The scholars of their own schools and methodology would repudiate their claims.

(v) The entire text of the Yajurveda is divided into forty Chapters (*adhyāyas*) and each chapter has a number of

kaṇḍikās. These *kaṇḍikās* at number of places are divided into mantras. We have maintained this division of kaṇḍikās into mantras in our translation. Śrīpāda Damodar Satavalekar, in his text of the Yajurveda has given this classification and we have followed this. In our prose order (*anvaya*), we have not confused or mingled one *mantra* with the other in the same *kaṇḍikā*. This has been our speciality in this translation.

(vi) Usually, a Sanskrit or the Vedic term has three categories of meanings. First, based on etymology of the word; a noun has to be derived from some verb (*ākhyāta*); this is the *yaugika* (यौगिक) mode of interpretation. This has been the speciality of the *Nirukta* school of Yāska, and has been closely followed by Dayānanda. In the course of time, the *yaugika* terms became *yoga-rūḍhi* (योगरूढि); they, in usage, became the terms of restricted plasticity. The third category is of the *rūḍhi* (रूढि) terms where the term has only a restricted sense. The more the meaning of a term is *yaugika* (etymological), it is nearer the Vedic sense. The *aitihāsikās* or the traditionalists occasionally adhere to this last mode of interpretation. In our translation, we have followed the Nairuktas, basing their interpretation on etymological derivations (taking the terms to be *yaugika* and *yoga-ruḍhi*). Thus we do not restrict the Vedic words to the *rūḍhi* school. The Yajurveda deals with activity in general, and we believe, that originally, the words were not meant for the *karma-kāṇḍa viniyogas* i.e. for the performance of rituals. We do not thus subscribe to the school of Mahīdhara and Uvaṭa.

(vii) In very special cases, we have in our translation given the untranslated Vedic terms, particularly where the text stresses it, or has some speciality or significance. We shall illustrate this by giving some examples.

(a) May the mother earth bless me. I am fire, being the kindler of fire; *Svāhā* (II.10) (Here the Vedic term *Svāhā* is retained), but when the same term occurs in the middle of a *mantra*, the word has been translated.

(b) O earth, I surround you with the Gāyatrī metre; I encompass you with the Triṣṭubha metre. (I.27)

(c) May the fire whose name is non-shining (*nabhas)* know it. (V.9)
O glowing fire, who are on the earth, come with your name as alive (*āyu*) (V.9).

(d) You have been duly accepted (उपयामगृहीतोऽसि). I take you for the month of Madhu (Caitra).
You have been duly accepted; I take you for the month of Mādhava (Vaiśākha). (VII.30)

Here Madhu, Mādhava, Śukra, Śuci, Nabhas, Nabhasya, Iṣa, Ūrja, Sahas, Sahasya, Tapas, Tapasya, and *aṁhasaspati* are the names of the twelve months, (now known by the names Caitra, Vaiṣākha, Jyeṣṭha, Āṣadha, Śrāvaṇa, Bhādrapada, Aśvina, Kārtika, Mārgasīrṣa, Pauṣa, Māgha and Phālguna, and the intercalary month, the thirteenth (names on the basis of constellations). Etymologically the word Madhu stands for sweet; Mādhava means one pertaining to sweet; Śukra means dry, shining or bright and Śuci means pertaining to dry or shining, and, hence sanctity; Nabhas means "not visible"; Nabhasya pertaining to "sun not visible", *firmament.* Iṣa means food and Ūrjā energy. Sahas means tolerance or forbearance; Sahasya pertaining to tolerance. Tapas means austerity; Tapasya means pertaining to austerity. Aṁhas means sin, and aṁhasaspati means lord of sin, and thus the evil-month or intercalary month.*

(e) Accentuate the praise-song (*stoma)* with Ṛk verses, *rathantara* with Gāyatrī metre and the *bṛhat-sāman* that runs similar to Gāyatrī. (XI.8).

---

*मधु प्रमुखमन्नं वसन्ते उत्पद्यते इति मधु-माधवौ मासौ । शुक्राय शुचये ग्रैष्मौ मासौ । उभावपि शोचतेः शुष्यत्यर्थस्य । नभसे नभस्याय वार्षिकौ मासौ । नह्यत्र सूर्यो भाति मेघप्रचुरत्वात्; तस्मान्नभो नभस्यश्च । इषे-ऊर्जे शारदौ मासौ । इषमन्नमूर्जं तदुपसेचनं दध्यादि तदिह प्रचुरं भवति इति मतुब् लोपादभेदोपचारात् द्वौ मासावुच्येते । सहसे सहस्याय हैमन्तिकौ मासौ । सहतेः प्रसहनार्थस्य । अभिभवति ह्यसौ शीतेन । तपसे तपस्याय शैशिरौ मासौ । एतयोर्हि बलिष्ठं तपति सूर्यः । अंहसस्पतये त्रयोदशो मासः । अंहः पापं तस्य पतिः । अयं च द्वादशस्वपि पतति । (Uvaṭa on Yv. VII.30)

Dayānanda translates *ṛcā*, by the Ṛgveda, *rathantaram* as "excellent chariot". (ऋचा) ऋग्वेदेन (स्तोमं) स्तूयते यस्तम् (सम् अर्धय । (गायत्रेण) गायत्री प्रभृति छन्दसैव (रथन्तरं) रथैः रमणीयैर्यानैस्तरन्ति येन तत् (गायत्रवर्त्तनि) गायत्रस्य वर्त्तनिर्भागो वर्त्तनं यस्मिन् तत् (बृहत्) महत् ।

For various Sāmans, see also XII.4. We have retained the terms as *gāyatra, rathantara, stoma, vāmadeva* and *yajñāyajñiyam.* For metres and *sāmans,*see also XIII. 53-58, where technical terms have been retained in our translation.

(viii) The Yajurveda text refers to a large number of *devatās,* sometimes explicitly and often implicitly, particularly when collation or parallelism (the *saṁhitā tarka*) is implied. A list of the *devatās* is appended here from Adhyāya XXIV as an illustration.

Deities, Devatās and the Terms of Abstract Connotations

Whosoever goes through the texts of the Yajurveda is confronted with the difficulties of certain terms of most general usage and most common occurrence. They are like the a, b, c,..., or x, y, z terms of algebraic notations, standing for a variety of features, ranging from very concrete ideas and terminating into fine abstract concepts. Such terms are known as *devas, devatās* (deities and gods), of the cosmic realm, some belonging to the terrestrial region (पृथिवी), some to the middle region (अन्तरिक्ष) and some to the celestial region (द्यौ); some representing man's own physical body (अन्नमय), some the vital body (प्राणमय), some the mental region (मनोमय) and some the spiritual region (विज्ञानमय and आनन्दमय). Even Nature's bounties like fire, air, wind, cloud-bearing winds, lightning are also represented by the same terms. Simultaneously, they may refer to our Supreme Lord's attributes, nature and functions. The same terms may refer to the principle office-holders in an organized society, or the departments of a state. Again on the mystic side, the same represents our strata of consciousness and the channels of our spiritual activity. We have discussed some of these details in our introduction to the translation of the Ṛgveda (Vol.I), in the light of the interpretations given by Dayānanda,

Aurobindo and our other thinkers of the present age, drawing inspiration from the work of Yāska as outlined in his Nirukta. The *yajūṁṣi* abound in such terms, as is seen from the texts of Chapter XXIV, a chapter dealing with the fauna (wild life, marine creatures, animals, insects, pets and cattle).

1. Prajāpati, Agni, Sarasvatī, Aśvins, Soma-Pūṣan, Sūrya Yama, Tvaṣṭṛ, Vāyu, Indra, Viṣṇu.
2. Soma, Varuṇa, Savitṛ, Bṛhaspati, Mitrā-Varuṇa.
3. Aśvins, Rudra-Paśupati, Yama, Rudra, Parjanya.
4. Marut, Sarasvatī, Tvaṣ ṭ ṛ , Indra-Agni, Uṣ as.
5. Viśve-devāh, Vāk, Aditi, Deva-patnīḥ.
6. Vasus, Rudras, Ādityas, Parjanya.
7. Indra-Viṣṇu, Indra-Bṛhaspati, Agni-Marut, Puṣan.
8. Indra-Agni, Agni-Soma, Agni-Viṣṇu, Mitra-Varuṇa, Mitra.
9. Agni, Soma, Vāyu, Aditi, Dhatṛ, Deva-patnī.
10. Bhūmi, Antarikṣa, Dyau, Vidyut, Tāraka.
11. Vasanta, Grīṣma, Varṣā, Śarad, Hemanta, Śiśira.
12. Gāyatrī, Triṣṭubh, Jagatī, Anuṣṭup, Uṣṇik.
13. Virāj, Bṛhatī, Kakubha, Paṅkti, Aticchandas.
14. Agni, Soma, Savītr, Sarasvatī, Pūṣan, Marut, Viśve-devāḥ, Dyāvā-pṛthivī.
15. Indra-Agni, Varuṇa, Marut, Ka (Prajāpati).
16. Agni, Santapana, Marut, Gṛha-Medhī.
17. Indra-Agni, Mahendra, Viśvakarmā.
18. Somavat-pitṛgaṇa, Barhiṣad-pitṛgaṇa, Agniśvātta-pitṛgaṇa.
19. Śunāsīra, Vāyu, Sūrya.
20. Vasanta, Grīṣma, Varṣā, Śarad, Hemanta, Śiśira.
21. Samudra, Parjanya, Mitra, Varuṇa.
22. Soma, Vāyu, Indra-Agni, Mitra, Varuṇa.
23. Agni, Vanaspati, Agni-Soma, Aśvins, Mitra-Varuṇa.
24. Soma, Tvaṣṭṛ, Devapatnī, Deva-Jāmi, Gṛhapati.
25. Ahan, Rātri, Ahorātri, Sandhi, Māsa, Samvatsara.
26. Bhūmi, Antarikṣa, Divaḥ, Diśāḥ, Avāntara-diśā.
27. Vasu, Rudra, Āditya, Viśvedevāḥ, Sādhyāḥ.
28. Īśāna, Mitra, Varuṇa, Bṛhaspati, Tvaṣṭṛ.
29. Prajāpati, Vāk, Cakṣu, Śrotra.
30. Prajāpati, Vāyu, Varuṇa, Yama, Manuṣyarājā, Śārdūla,

Ṛṣabha, Kṣipra-śyena, Samudra, Himavān.
31. Prajāpati, Dhatṛ, Diśā, Agni, Tvaṣṭṛ, Vāk.
32. Soma, Pūṣan, Mayu, Indra, Anumati, Pratiśrutka.
33. Mitra, Sarasvatī, Manyu, Sarasvat.
34. Parjanya, Vāyu, Bṛhaspati, Vācaspati, Antarikṣa, Nādīpati, Dyāvā-pṛthivī.
35. Candramas, Vanaspati, Savitṛ, Akupāra, Hrī.
36. Ahaḥ, Aśvins, Rātri, Itara jana, Viṣṇu.
37. Ardha-māsa, Apsarā, Mṛtyu.
38. Ṛtu, Vasu, Nirṛti, Varuṇa.
39. Āditya, Mati, Araṇya, Rudra, Vājin, Kāma.
40. Viśvedevāḥ, Rakṣas, Indra, Marut, Śaravya, Viśvedevāḥ.

The entire chapter XXIV of the Yajurveda gives a long list of over 90 deities or *devatās*, which have been invoked along with animals – wild and domesticated, including worms and insects. Some of these *devatās* are very often referred to repeatedly in all the four Vedic Saṁhitās, e.g. Agni, Aditi, Āditya, Aśvins, Bṛhaspati, Dhātṛ, Indra, Marut, Mitra, Mṛtyu, Nirṛti, Prajāpati, Puṣan, Rudra, Sarasvatī, Savitṛ, Soma, Tvaṣṭṛ, Varuṇa, Vasu, Viśvedevāḥ, Vanaspati, Viṣṇu and Yama. They represent on one hand Nature's Bounties, on the other hand, they become the names of the Lord Supreme, or the attributes of the Lord. In social contexts, they represent the various offices and the presiding officers of a constituted organization.

In addition to these deities, in some of the verses the six names of seasons have been invoked like Vasanta (spring), Grīṣma (summer), Varṣā (rains) Śarad (autumn), Hemanta (winter, dewy) and Śiśira (the chilly winters). In certain verses, we have the invocations to the names of seven or more metres; Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Paṅkti, Triṣṭup, and Jagatī, and also the metres, Virāj, Kakubha, and Aticchandas. Sometimes, regions or bodies ranging from terrestrial to celestial are invoked, Bhūmi (earth), Antarikṣa (midspace), Dyau (celestial region), Vidyut (lightning) and Tāraka (stars).

To work out the rationale of associating particular cattle to the assigned *devatās* is extremely difficult task, Dayānanda merely suggests that one should seek out the parallelism in the attributes of the animals and the deities assigned.

12

Appendix I

Ṛk-Yajuḥ Concordance

A large number of verses in the Yajurveda have very much in common with the verses of the Ṛgveda, sometimes with verbal alterations, at other times with considerable variations. Verses from Books I and X of the Ṛgveda show this concordance very much.

Adhyāya III	*Ṛgveda*
2	V.5.1
8-9	X.189.3
12	VIII.44.16
14	III.29.10
15	IV.7.1
16	IX.54.1
22-24	I.1.7-9
25-26	V.24.1-2
28-30	I.18.1-3
31-33	X.185.1-2
34	*Val.* 3.7
35	III.62.10
46	I.173.12
51-52	I.82.2-3
53-56	X.57.3-6
60	VII.59.12

Adhyāya IV	*Ṛgveda*
2	X.17.10
8	V.50.1
16	VIII.11.1
29	VI.51.16
30	VIII.42.1
31	V.85.2
35	X.37.1

Adhyāya IV (Contd.)	*Ṛgveda*
37	I.91.19

Adhyāya V	*Ṛgveda*
14	V.81.1
15	I.22.17
16	VII.99.3
18	I.154.1
20	I.154.2
29	I.10.12
36	I.189.1

Adhyāya VI	*Ṛgveda*
3	I.154.6
	I.105.10
4	I.22.19
17	I.23.22; X.9.8
24	I.23.17
29	I.27.7
37	I.84.19

Adhyāya VII	*Ṛgveda*
7	VII.92.1
8	I.2.4
9	II.41.4
10	IV.42.10
11	I.22.3

Adhyāya VII (Contd.)	*Ṛgveda*
12	V.44.1
16	X.123.1
17	X.61.3
19	I.139.11
22	VI.46.1-2
24	VI.7.1
26	X.17.12
33	I.3.7
34	II.41.13
35	III.51.7
36	III.47.5
37	III.47.2
39	VI.19.1
40	VIII.6.1
41	I.50.1
42	I.115.1
43	I.189.1

Adhyāya VIII	*Ṛgveda*
2	*Val.* III.7
3	*Val.* IV.7
4	I.107.1
6	VI.71.6
15	V.42.4
23	I.24.8
31	I.86.1
32	I.22.13
33	I.84.13
34	I.10.3
35	I.84.2
39	VIII.65.10
40	I.50.3
41	I.50.1
44	X.152.4
53	I.132.6

Adhyāya IX	*Ṛgveda*
6	I.23.19
14	IV.40.4; 3
16	VII.38.7
17	X.64.6
18	VII.38.8
26	X.141.3
27	X.141.5
28	X.141.1

Adhyāya IX (Contd.)	*Ṛgveda*
29	X.141.2
33	IX.11 (त्रिवृतस्तोम)
37	III.24.1

Adhyāya X	*Ṛgveda*
16	V.62.8
20	X.121.10
22	V.33.3
24	IV.40.5
27	I.25.10
32	X.131.2
33, 34	X.131.4-5

Adhyāya XI	*Ṛgveda*
4	V.81.1
5	X.13.1
6	V.81.3
14	I.30.7
23	II.10.4-5
25	IV.15.3 (X.87.22 and II.1.1)
32	VI.16.13
33	VI.16.14
34	VI.16.15
35	III.29.8
36	II.9.1
37	I.36.9
41	Cf. VIII.23.5
42	I.36.13
43	X.1.2
49	III.15.1
50-52	X.9.1-3
57	IX.101.13; X.171.2
62	III.59.6
67	V.50.1
70	II.7.6
71	VIII.64.15
73	VIII.91.20
74	VIII.91.21

Adhyāya XII	*Ṛgveda*
1	X.45.8

Adhyāya XII (Contd.)	*Ṛgveda*
2	I.96.5
3	V.81.2
6	X.45.4
11	X.173.1
12	I.24.15
13	X.1.1
14	IV.40.5
18-29	X.45.1-12
34	VII.8.4
36	VIII.43.9
42	I.147.2; II.6.4
45	X.14.9
47-51	III.21.11-5
52	III.29.10
55	VIII.58.3
56	I.11.1
66	X.139.3
67-68	X.101.4; 3
69	IV.57.8
75-96	X.97.1-22
107-111	X.140.2-6
112	I.91.16; IX.31.4
113, 114	I.91.18; 17
115	VIII.11.7
116	VIII.43.18

Adhyāya XIII	*Ṛgveda*
4	X.121.1
5	X.17.11
9-13	IV.4.1-5
14	VIII.44.16
15	X.8.6
27-29	I.90.6-8
32	I.22.13
33	I.22.19
36	VI.16.43
37	VIII.75.1
38	IV.58.6-5
46	I.115.1
52	VIII.84.3

Adhyāya XV	*Ṛgveda*
20	VIII.44.16

Adhyāya XV (Contd.)	*Ṛgveda*
21	VIII.75.4
22	VI.16.13
23	X.8.6
24	V.1.1
25	V.1.12
26	IV.7.1
27	V.11.1
28	V.11.6
29	V.7.1
30	X.191.1
31	I.45.6
32	VII.16.1
33-37	I.79.4-6
38	VIII.19.19
41	V.6.1; 2; 9
44-46	IV.10.1-3
47	I.127.1
48	V.24. 1, 2, 4
56	III.29.10
62	VII.3.2

Adhyāya XVI	*Ṛgveda*
15-16	I.114.7, 8
48	I.114.1
50	II.33.14

Adhyāya XVII	*Ṛgveda*
8	V.26.1
9	VI.15.5
16	VI.16.28
17-23	X.81.1-7
25-31	X.82.1-7
33-44	X.103.1-12
45	VI.75.16
46	X.103.13
48-49	VI.75.17, 18
58	X.139.1
59	X.139.2
60	V.47.3
61	I.11.1
70	I.96.5
75	II.9.3
76	VII.1.3
77	IV.10.1

Adhyāya XVII (Contd.)	*Ṛgveda*
88	II.3.11
89-99	IV.58.1-11
Adhyāya XVIII	*Ṛgveda*
49	I.24.11
66	III.26.7
68	III.37.1
69	III.30.8
70	X.152.4
71	X.180.2
74	VI.5.7
75	III.14.5
Adhyāya XIX	*Ṛgveda*
4	IX.1.6
6	X.131.2
12	X.131.4
38	IX.66.19
39	IX.67.27
41	IX.67.23
42	IX.67.22
43	IX.67.25
47	X.88.15
49	X.15.1
51	X.15.8
52	I.91.1
53	IX.96.11
54	VIII.48.13
55	X.15.4
56	X.15.3
57	X.15.5
59	X.15.11
60	X.15.14
62	X.15.6
64	V.20.1
65	X.16.11
66	X.15.12
67	X.15.13
68	X.15.2
69	IV.2.16
70	X.16.12
71	VIII.14.13
Adhyāya XX	*Ṛgveda*
2	I.26.10

Adhyāya XX (Contd.)	*Ṛgveda*
21	I.50.10
22	I.23.24
29	VII.78.1
47	IV.21.1
48	IV.20.1
49	IV.20.2
50-52	VI.47.11-13
53	III.45.1
54	VII.23.6
78	X.91.14
79	X.91.15
81-83	II.41.7-9
84-89	I.3.10-12; 4-6
Adhyāya XXI	*Ṛgveda*
1	I.25.19
2	I.24.11
3-4	IV.1.4-5
6	X.63.10
8	III.62.16
9	VII.62.5
Adhyāya XXII	*Ṛgveda*
10	I.22.5
16	III.11-2
17	VIII.44.3
18	IX.110.3
Adhyāya XXIII	*Ṛgveda*
5	I.6.1
6	I.6.2
16	I.162.2/ X.17.4
32	IV.39.6
61-62	I.164.34-35
65	X.121.10
Adhyāya XXV	*Ṛgveda*
10	X.121.1
11	X.121.3
12	X.121.4
13	X.121.2
14-23	I.89.1-10
46	X.157.1; 3; 2

Adhyāya XXVI	*Ṛgveda*
3	II.23.15
7	I.98.1
9	IX.66.20
11	VIII.77.1
12	V.25.7
13	VI.16.16
15	VIII.6.28
16	IX.61.10
17	IX.61.12
18	IX.61.11
20	I.22.9
21	I.15.3
22	I.15.9
23	III.35.6
25	IX.1.1
26	IX.1.2

Adhyāya XXVII	*Ṛgveda*
23-24	VII.91.3; 90.3
25-26	X.121.7; 8
27-28	VII.92.3; 5
29	VI.41.2
30	IV.47.1
32	II.41.1
34	VIII.28.21
35	VII.32.22
36	VII.32.23
37	VI.46.1
38	VI.46.2
39-41	IV.31.1-3
42	VI.48.1
43	VIII.60.9
44	VI.48.2

Adhyāya XXIX	*Ṛgveda*
12-24	I.163.1-13
25, 26	X.110.1; 2
28-36	X.110.3-11
37	I.6.3
38-51	VI.75.1-14
52	VI.47.26-31

Adhyāya XXX	*Ṛgveda*
2.	III.62.10

Adhyāya XXX (Contd.)	*Ṛgveda*
3	V.82.5
4	I.22.7

Adhyāya XXXI	*Ṛgveda*
1-5	X.90.1-5
6-8	X.90.8-10
9	X.90.7
10-13	X.90.11-14
14	X.90.6
15-16	X.90.15-16

Adhyāya XXXII	*Ṛgveda*
6	X.121.5
10	X.82.3
13	I.18.6

Adhyāya XXXIII	*Ṛgveda*
1	X.46.7
2	VIII.43.4
3	I.75.5
4	VI.16.43
5	I.95.1
6	IV.7.1
7	III.9.9
8	VI.7.1
9	VI.16.34
11	I.71.8
12	V.28.3
13	VI.4.7
14	VII.16.7
15	I.44.13
16	IV.1.20
17	IV.1.20
18	VII.23.4
19	VIII.61.12
20	VII.66.4
21	VIII.61.13
22	III.38.4
23	X.50.1
24	VIII.45.2
25	I.9.1
26	III.34.3
27	I.165.3
28	X.74.4

Adhyāya XXXIII (Contd.)	*Ṛgveda*
29	I.102.1
30	X.170.1
31	I.50.1
32	I.50.6
33	VIII.61.13
34	I.186.1
35	VIII.82.4
36	I.50.4
37	I.115.4
38	I.115.3
39	VIII.90.11
40	VIII.90.12
41	VIII.88.3
42	I. 115.6
43	I.35.2
44	VII.39.2
45	I.14.3
46	I.23.6
47	VIII.83.7
48	V.46.2
49	V.44.3
50	VIII.63.12
51	II.29.6
52	X.35.13
53	VI.52.13
54	IV.54.2
55	VI.49.4
56	I.2.4
57	I.2.7
58	I.3.3
59	III.31.6
60	
61	VI.60.5
62	IX.11.1
63	III.47.4
64	X.73.1
65	IV.32.1
66-67	VIII.88.5-6
69	VI.71.3
74	X.129.5

Adhyāya XXXIII (Contd.)	*Ṛgveda*
75	III.2.7
76	VII.94.11
77	VI.52.9
78	I.165.4
79	I.165.9
80	X.120.1
81	VIII.3.3
83	VIII.3.4
85	VIII.90.9
86	X.141.4
87	VIII.90.1
88	VII.74.3
89	I.40.3
90	I.105.1
91	VIII.27.13
93	VI.59.6
94	VIII.27.14
95	VIII. 78.2
96	VIII.78.3
97	VIII.3.8

Adhyāya XXXIV	*Ṛgveda*
7	I.187.1
10	II.32.6
12	I.31.1
13	I.31.12
14-15	III.29.3, 4
16-17	I.62.1-2
18-19	III.30.1-2
20-23	I.91.21, 20, 24
24-27	I.35.8-11
28	I.46.15
29-30	I.112.24-25
33	I.92.13
34-40	VII.41.1-7
41	VI.44.9
42	VI.49.8
43	I.22.18
44	I.22.21
45	VI.70.1
46	X.128.9
47	I.34.11

Adhyāya XXXIV (Contd.)	*Ṛgveda*
48	I.165.15
49	X.130.7
53	VI.50.14
54	II.27.1
56	I.40.15
58	II.23.19
Adhyāya XXXV	*Ṛgveda*
4	X.97.5
6	I.97.1-8 (burden of)
7	X.18.1
10	X.53.8
18	X.15.5

Adhyāya XXXV (Contd)	*Ṛgveda*
21	I.22.15
Adhyāya XXXVI	*Ṛgveda*
7	VIII.82.19
9	I.90.9
14	VII.35.1
24	VII.66.16
Adhyāya XXXVII	*Ṛgveda*
17	I.164.31
Adhyāya XXXVIII	*Ṛgveda*
5	I.164.49
24	I.50.10
Adhyāya XL	*Ṛgveda*
16	I.189.1

Atharva – Yajuḥ Concordance

Yajurveda	*Atharvaveda*
V.19	VII.26.8
VI.17	VII.89.3
VIII.14	VI.53.3
VIII.17	VII.17.4
VIII.18-19	VII.97.3-4
VIII.20	VII.97.1
VIII.59	VII.25.1
IX.6	I.4.4
XI.17	VII.82.5
XI.75	XIX.54.1
XI.81	III.19.1
XI.82	III.19.3
XII.69	III.17.5
XII.70	III.17.9
XII.71	III.17.3
XIII.3	IV.1.1
XV.55	IX.5.17
XVII.47	III.2.6
XVII.67	IV.14.3-5
XVIII.59-60	VI.123.1-2
XX.20	VI.115.3
XXI.5.6	VII.6.2-3
XXVII.1-3	II.6.1-3
XXVII.4	VII.82.3
XXVII.5	II.6.4
XXVII.6	II.6.5
XXVII.7	VII.84.1
XXVII.8	VII.16.1
XXXI.19	X.8.13
XXXII.9	II.1.2
XXXIV.32	XIX.47.1
XXXIV.51	I.35.1
XXXIV.52	I.35.2
XXXV.19	XII.2.8
XXXVI.10	VII.69.1
XXXVI.17	XIX.9.4
XXXVII.11	V.27.1

Appendix II

DIACRITICAL MARKS FOR TRANSLITERATION

Vowels

अ a	आ ā	इ i	ई ī
उ u	ऊ ū	ऋ ṛ	ॠ ṝ
ऌ lṛ	ॡ lṝ		
ए e	ऐ ai	ओ o	औ au

अनुस्वार (ं) ṁ विसर्ग (:) — ḥ

Consonants

Guttural

क् k	ख् kh	ग् g	घ् gh	ङ् ṅ

Palatal

च् c	छ् ch	ज् j	झ् jh	ञ् ñ

Lingual

ट् ṭ	ठ् ṭh	ड् ḍ	ढ् ḍh	ण् ṇ

Dental

त् t	थ् th	द् d	ध् dh	न् n

Labial

प् p	फ् ph	ब् b	भ् bh	म् m

Others

य् y	र् r	ल् l	व् v
श् ś	ष् ṣ	स् s	ह् h
(ऽ) ’			

वाजसनेयि-माध्यन्दिन-शुक्ल

यजुर्वेद-संहिता ।

अथ प्रथमोऽध्यायः।

॥ओ३म्॥ इषे त्वो—र्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमघ्न्या इन्द्राय भागं प्रजावतीरनमीवा अयक्ष्मा मा व स्तेन ईशत माघशंसो ध्रुवा अस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून्पाहि ॥१॥

वसोः पवित्रमसि द्यौरसि पृथिव्यसि मातरिश्वनो घर्मोऽसि विश्वधा असि ।
परमेण धाम्ना दृंहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत् ॥२॥

Iṣe tvo-(i) rje tvā (ii) vāyava stha (iii) devo vaḥ savitā prārpayatu śreṣṭhatamāya karmaṇa' āpyāyadhvamaghnyā indrāya bhāgam prajāvatīranamīvā'ayakṣmā mā va stena' īśata māghaśaṁso dhruvā' asmin gopatau syāta (iv) bahvīrya-jamānasya paśūnpāhi (v). ‖ 1 ‖

Vasoḥ pavitramasi (i) dyaurasi pṛthivyasi (ii) mātariśvano gharmo'si viśvadhā' asi. Parameṇa dhāmnā dṛṁhasva mā hvārma te yajñapatirhvārṣīt (iii). ‖ 2 ‖

Vajasaneyi-Madhyandina-Śukla
YAJURVEDA SAṀHITĀ

CHAPTER ONE

1. We invoke you O Lord, for food.(1)
   We invoke you for vigour.(2)
   You are the vital breaths.(3)
   May the creator Lord depute you, O sacrificers, to the noblest accomplishments.
   O cows, may you flourish with the blessings of the resplendent Lord.
   May you be free from disease and consumption and bear good progeny.
   May no thief nor a slaughterer be in possession of you.
   May you permanently multiply in large numbers in the house of the master of cattle.(4)
   O Lord, preserve the cattle of the sacrificer.(5)

2. You are the purifier of riches.(1) You are heaven; earth you are as well.(2) You are the warmth of the wind. You are the sustainer of the world. Remain firm in your supreme abode. Don't you forsake, nor may the sacrificer forsake you.(3)

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम् ।
देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुप्वा कामधुक्षः ॥३॥

सा विश्वायुः सा विश्वकर्मा सा विश्वधायाः ।
इन्द्रस्य त्वा भागꣳ सोमेनातनच्मि विष्णो हव्यꣳ रक्ष ॥४॥

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात्सत्यमुपैमि ॥५॥

कस्त्वा युनक्ति स त्वा युनक्ति कस्मै त्वा युनक्ति तस्मै त्वा युनक्ति ।
कर्मणे वां वेषाय वाम् ॥६॥

प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातयो निष्टप्तꣳ रक्षो निष्टप्ता अरातयः ।
उर्वन्तरिक्षमन्वेमि ॥७॥

Vasoḥ pavitramasi śatadhāram vasoḥ pavitramasi sahasradhāram (i). Devas tvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā(ii) kāmadhukṣaḥ(ii). || 3 ||

Sā viśvāyuḥ (i) sā viśvakarmā (ii) sā viśvadhāyāḥ (iii). Indrasya tvā bhāgaṁsomenātanacmi (iv) viṣṇo havyaṁ rakṣa (v). || 4 ||

Agne vratapate vratam cariṣyāmi tacchakeyam tanme rādhyatām (i). Idamahamanṛtātsatyamupaimi (ii). || 5 ||

Kastvā yunakti sa tvā yunakti kasmai tvā yunakti tasmai tvā yunakti (i). Karmaṇe vām veṣāya vām (ii). || 6 ||

Pratyuṣṭaṁ rakṣaḥ pratyuṣṭā' arātayo niṣṭaptaṁ rakṣo niṣṭaptā' arātayaḥ (i). Urvantarikṣamanvemi (ii). || 7 ||

3, You are the purifier of riches passing down in a hundred streams. You are the purifier of riches in a thousand streams.(1) Let the Creator God purify you with a hundred streamed strainer of riches by purifying means.(2) Which of the cows would you like to milk?(3)

4. That cow is the longevity of all.(1) She is the activity of all.(2) She is the nourisher of all as well.(3) The share of the resplendent Lord, I hereby curdle with the herbal juice for you.(4) O omnipresent Lord, protect the materials of sacrifice.(5)

5. O adorable Lord, upholder of vows, I have determined to observe a vow. May I be able to accomplish it with success.(1) Renouncing falsehood, I hereby embrace truth.(2)

6. Who appoints you? He appoints you. For what does he appoint you? For that he appoints you.(1) Both of you, for work as well as dressing up and finish.(2)

7. Demons have been burnt and so are burnt the enemies. Demons have come to grief and so have the enemies come to grief.(1) Now I move freely in the vast mid-space.(2)

धूरसि धूर्व धूर्वन्तं धूर्व तं योऽस्मान्धूर्वति तं धूर्व यं वयं धूर्वामः ।
देवानामसि वह्नितमꣳ सस्नितमं पप्रितमं जुष्टतमं देवहूतमम् ॥८॥

अह्रुतमसि हविर्धानं दृꣳहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत् ।
विष्णुस्त्वा क्रमतामुरु वातायापहतꣳ रक्षो यच्छन्तां पञ्च ॥९॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अग्नये जुष्टं गृह्णाम्यग्नीषोमाभ्यां जुष्टं गृह्णामि ॥ १० ॥

भूताय त्वा नारातये स्वरभिविख्येषं दृꣳहन्तां दुर्याः
पृथिव्यामुर्वन्तरिक्षमन्वेमि पृथिव्यास्त्वा नाभौ सादयाम्यदित्या
उपस्थेऽग्ने हव्यꣳ रक्ष ॥ ११ ॥

पवित्रे स्थो वैष्णव्यौ सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।
देवीरापो अग्रेगुवो अग्रेपुवोऽग्र इममद्य यज्ञं नयताग्रे यज्ञपतिꣳ सुधातुं यज्ञपतिं देवयुवम् ॥१२॥

Dhūrasi dhūrva dhūrvantam dhūrva tam yo'smāndhūrvati tam dhūrva yam vayam dhūrvāmaḥ (i). Devānāmasi vahnitamaṁ sasnitamam papritamam juṣṭatamam devahūtamam (ii). || 8 ||

Ahrutamasi havirdhānam dṛṁhasva mā hvārmā te yajñapatirhvārṣīt (i). Viṣṇustvākramatā -(ii) muru vātāyā-(iii)pahataṁ rakṣo (iv) yacchantām pañca (v) || 9 ||

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām (i). Agnaye juṣṭam gṛhṇāmya–(ii) gnīṣomābhyām juṣṭam gṛhṇāmi (iii). || 10 ||

Bhūtāya tvā nārātaye (i) svarabhivikhyeṣam (ii) dṛṁhantām duryāḥ pṛthivyā–(iii) murvantarikṣamanvemi (iv) pṛthivyāstvā nābhau sādayāmyadityā' upasthe'gne havyaṁ rakṣa (v). || 11 ||

Pavitre stho vaiṣṇavyau (i) saviturvaḥ prasava utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ (ii). Devīrāpo' agreguvo' agrepuvo 'gra imamadya yajñam nayatāgre yajñapatiṁ sudhātum yajñapatim devayuvam (iii). || 12 ||

8. O Lord, you are the destroyer. Destroy the destroyer. Destroy him who wants to destroy us. Destroy him, whom we try to destroy.(1) Of all gods, you are the greatest bestower of blisses, best purifier, ablest preceptor, most welcome and, therefore, most worthy of worship by the learned.(2)

9. O Lord, you are the receiver of oblations free from crookedness. Be steady. Do not totter; nor may this sacrificer forsake you.(1) Let the all pervading Lord approach you.(2) For abundant wind.(3) May the demons be driven away.(4) Let it be grasped by the five.(5)

10. O sacrificial material, at the impulsion of the Creator God, with the arms of the healers and with the hands of the nourisher;(1) I take you, that are pleasing to the adorable Lord.(2) I take you, that are pleasing to the Lord adorable and blissful both.(3)

11. O sacrificial fire, I invoke you for the happiness of all and not for miseries.(1) May I see the celestial light on all sides.(2) May our houses be firm on the earth.(3) Whereas I travel in the vast mid-space.(4) I place you in the navel of the earth and in the lap of the Eternity. Guard the sacrificial material.(5)

12. O waters divine (O physical and mental activities), both of you (those on the earth and those in the clouds) belong to all-pervading God.(1) At the impulsion of the impeller Lord, I purify you with sun's rays as if a strainer without pores.(2) Flowing forward and purifying forward, now lead this sacrifice forward as well as the sacrificer, who is of good character and devoted to gods.(3)

युष्मा इन्द्रोऽवृणीत वृत्रतूर्ये यूयमिन्द्रमवृणीध्वं वृत्रतूर्ये प्रोक्षिता स्थ । अग्नये त्वा जुष्टं प्रोक्षाम्यग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि । दैव्याय कर्मणे शुन्धध्वं देवयज्यायै यद्वोऽशुद्धाः पराजघ्नुरिदं वस्तच्छुन्धामि ॥ १३ ॥

शर्मास्यवधूतꣳ रक्षोऽवधूता अरातयोऽदित्यास्त्वगसि प्रति त्वादितिर्वेत्तु ।
अद्रिरसि वानस्पत्यो ग्रावाऽसि पृथुबुध्नः प्रति त्वाऽदित्यास्त्वग्वेत्तु ॥ १४ ॥

अग्नेस्तनूरसि वाचो विसर्जनं देववीतये त्वा गृह्णामि बृहद्ग्रावाऽसि वानस्पत्यः स इदं देवेभ्यो हविः शमीष्व सुशमि शमीष्व । हविष्कृदेहि हविष्कृदेहि ॥ १५ ॥

कुक्कुटोऽसि मधुजिह्व इषमूर्जमावद त्वया वयꣳ संघातꣳ संघातं जेष्म वर्षवृद्धमसि प्रति त्वा वर्षवृद्धं वेत्तु परापूतꣳ रक्षः परापूता अरातयोऽपहतꣳ रक्षो वायुर्वो विविनक्तु देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिना ॥ १६ ॥

Yuṣmā' indro 'vṛṇīta vṛtratūrye yūyamindramavṛṇīdhvam vṛtratūrye (i) prokṣitā stha (ii). Agnaye tvā juṣṭam prokṣāmya-(iii) gnīṣomābhyām tvā juṣṭam prokṣāmi (iv). Daivyāya karmaṇe śundhadhvam devayajyāyai yadvo 'śuddhāḥ parājaghnuridam vastacchundhāmi (v). || 13 ||

Śarmāsya (i) vadhūtaṁ rakṣo 'vadhutā' arātayo (ii) 'dityāstva-gasi prati tvāditirvettu (iii). Adrirasi vānaspatyo grāvā'si pṛthubudhnaḥ prati tvā 'dityāstvagvettu (iv). || 14 ||

Agnestanūrasi vāco visarjanam devavītaye tvā gṛhṇāmi (i) bṛhadgrāvā'si vānaspatyaḥ (ii) sa'idam devebhyo haviḥ śamīṣva suśami śamiṣva (iii). Haviṣkṛdehi havīṣkṛdehi (iv) || 15 ||

Kukkuṭo'si madhujihva'iṣamūrjamāvada tvayā vayaṁ samghātaṁ samghātam jeṣma (i) varṣavṛddhamasi (ii) prati tvā varṣavṛddham vettu (iii) parāpūtaṁ rakṣaḥ parāpūtā arātayo'-(iv) pahataṁ rakṣo (v) vāyurvo vivinaktu (vi) devo vaḥ savitā hiraṇyapāṇiḥ pratigṛbhṇātvacchidreṇa pāṇinā (vii). || 16 ||

13. At the time of struggle against ignorance, the resplendent Lord selected you and at the same time you selected the resplendent Lord.(1) You have been consecrated.(2) I sprinkle you to be favoured by the adorable Lord.(3) I sprinkle you to be favoured by the Lord adorable and blissful.(4) For this divine function, for pleasing gods, get purified. Whatever part of yours has become impure by pollution, that I hereby purify.(5)

14. You are the bestower of happiness.(1) The evil powers have been driven away and so are the inimical tendencies.(2) You are the skin of the eternity. May the eternity receive you.(3) You are the cloud, nourisher of vegetation. You are the broad-based cloud. May the skin of eternity receive you.(4)

15. You are the fire embodied and the source of speech. I take you up for satisfaction of Nature's bounties.(1) You are a big cloud nourisher of vegetation.(2) Now prepare oblation for Nature's bounties.(3) Prepare it carefully. O offerer of oblations, come; O offerer of oblations, come here. (4)

16. O God, you are a cock with a sweet tongue. Crow aloud for bringing food and vigour to us. With your assistance may we win each and every battle.(1) You are old in years.(2) May the old in years receive you.(3) Evil powers have been thrown back and thrown back are the inimical tendencies.(4) Evil powers have been defeated.(5) May the wind disperse you.(6) May the golden-handed sun receive you with hands without a leak.(7)

धृष्टिरस्य—पाऽग्ने अग्निमामादं जहि निष्क्रव्यादं सेधा देवयजं वह ।
ध्रुवमसि पृथिवीं दृंह ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि भ्रातृव्यस्य वधाय ॥१७॥

अग्ने ब्रह्म गृभ्णीष्व धरुणमस्यन्तरिक्षं दृंह ब्रह्मवनि त्वा क्षत्रवनि
सजातवन्युपदधामि भ्रातृव्यस्य वधाय । धर्त्रमसि दिवं दृंह ब्रह्मवनि त्वा क्षत्रवनि
सजातवन्युपदधामि भ्रातृव्यस्य वधाय । विश्वाभ्यस्त्वाशाभ्य उपदधामि
चित स्थोर्ध्वचितो भृगूणामङ्गिरसां तपसा तप्यध्वम् ॥ १८ ॥

शर्मास्य—वधूतं रक्षोऽवधूता अरातयो—ऽदित्यास्त्वगसि प्रति त्वाऽदितिर्वेत्तु ।
धिषणाऽसि पर्वती प्रति त्वाऽदित्यास्त्वग्वेत्तु दिवस्कम्भनीरसि धिषणाऽसि पार्वतेयी
प्रति त्वा पर्वती वेत्तु ॥१९॥

धान्यमसि धिनुहि देवान् प्राणाय त्वो दानाय त्वा व्यानाय त्वा ।
दीर्घामनु प्रसितिमायुषे धां देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिना
चक्षुषे त्वा महीनां पयोऽसि ॥२०॥

Dhṛṣṭirasya'-(i) pāgne' agnimāmādam jahi niṣkravyādaṁ sedhā (ii) devayajam vaha (iii). Dhruvamasi pṛthivīm dṛṁha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya (iv). ‖ 17 ‖

Agne brahma gṛbhṇīṣva (i) dharuṇamasyantarikṣam dṛṁha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya (ii). Dhartramasi divam dṛṁha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya. (iii). Viśvābhyastvāśābhya'upadadhāmi (iv) cita sthordhvacito (v) bhṛgūṇāmaṅgirasām tapasā tapyadhvam (vi). ‖ 18 ‖

Śarmāsya-(i) vadhūtam rakṣo' vadhūtā arātayo'-(ii) dityāstvagasi prati tvāditirvettu (iii). Dhiṣaṇā, si parvatī prati tvādityāstvagvettu (iv) divaskambhanīrasi (v) dhiṣaṇāsi pārvateyī prati tvā parvatī vettu (vi). ‖ 19 ‖

Dhānyamasi dhinuhi devān (i) prāṇāya tvo-(ii) dānāya tvā (iii) vyānāya tvā (iv). Dīrghāmanu prasitimāyuṣe dhām devo vaḥ savitā hiraṇyapāṇiḥ pratigṛbhṇātvacchidreṇa pāṇinā (v) cakṣuṣe tvā (vi) mahīnām payo'si (vii) ‖ 20 ‖

17. O fire, you are superb.(1) Discard the fire that cooks food; discard the fire that consumes corpses.(2) Bring the one that carries oblations to Nature's bounties.(3) You are steady. Make this earth steady. You are pleasing to men of intellect, pleasing to men of defence and to other persons like us. I place you here for destruction of our enemy.(4)

18. O fire divine, protect men of intellect.(1) You are the sustainer. Make the mid-space firm. You are pleasing to men of intellect; pleasing to men of defence and to other persons like us. I place you here for the destruction of our enemy.(2) You are the support. Make the heaven steady. You are pleasing to men of intellect; pleasing to men of defence and other persons like us. I place you here for destruction of the enemy.(3) I place you here for protection of all the regions.(4) O fires, you have been piled up, piled up high.(5) Blaze with the force of the cosmic elements and of all cosmic breath.(6)

19. O Lord, you are the source of happiness.(1) Evil powers have been driven away and so are the inimical tendencies.(2) You are the skin of the eternity. May eternity receive you.(3) You are the speech full of knowledge. May the skin of Eternity receive you.(4) You are the support of the celestial worlds.(5) You are the speech full of knowledge. May the speech full of knowledge receive you.(6)

20. You are foodgrain. Feed the sense organs.(1) We cherish you for in-breath.(2) You for out-breath;(3) and for diffused breath.(4) We take you for getting a long and energetic life span. May the golden-handed sun receive you with his hands without a leak.(5) We cherish you for good eye-sight.(6) You are the essence of sublime faculties.(7)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। सं वपामि
समाप ओषधीभिः समोषधयो रसेन। सꣳ रेवतीर्जगतीभिः पृच्यन्ताꣳ
सं मधुमतीर्मधुमतीभिः पृच्यन्ताम् ॥२१॥

जनयत्यै त्वा संयौमीदमग्नेरिदमग्नीषोमयोरिषे त्वा
घर्मोऽसि विश्वायुरुरुप्रथा उरु प्रथस्वोरु ते यज्ञपतिः प्रथतामग्निष्टे त्वचं मा
हिꣳसीद्देवस्त्वा सविता श्रपयतु वर्षिष्ठेऽधि नाके ॥ २२ ॥

मा भेर्मा संविक्था अतमेरुर्यज्ञोऽतमेरुर्यजमानस्य प्रजा भूयात् त्रिताय त्वा
द्विताय त्वैकताय त्वा ॥ २३ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददेऽध्वरकृतं
देवेभ्य इन्द्रस्य बाहुरसि दक्षिणः सहस्रभृष्टिः शततेजा वायुरसि तिग्मतेजा द्विषतो वधः॥ २४॥

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām (i). Sam vapāmi (ii) samāpa'oṣadhībhiḥ samoṣadhayo rasena. Saṁ revatīrjagatībhiḥ pṛcyantāṁ sam madhumatīrmadhumatībhiḥ pṛcyantām (iii). || 21 ||

Janayatyai tvā saṁyaumī-(i) damagne-(ii) ridamagnīṣomayo-(iii) riṣe tvā (iv) gharmo'si viśvāyu-(v) ruruprathā uru prathasvoru te yajñapatiḥ prathatā- (vi) magniṣṭe tvacam mā hiṁsī- (vii) ddevastvā savitā śrapayatu varṣiṣṭhe-dhi nāke (viii). || 22 ||

Mā bhermā samvikthā' (i) atameruryajño' tameruryajamānasya prajā bhūyāt (ii). Tritāya tvā (iii) dvitāya tvai-(iv) katāya tvā (v). || 23 ||

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Ādade' dhvarakṛtam devebhya' (i) indrasya bāhurasi dakṣiṇaḥ sahasrabhṛṣṭiḥ śatatejā vāyurasi tigmateja dviṣato vadhaḥ (ii). || 24 ||

21. At the impulsion of the Creator God, with arms of the healers and hands of the nourisher,(1) I sow you.(2) May the waters mix with herbs and the herbs with saps. May the waters mix with medicines and the sweet tasting waters with sweet tasting medicines.(3)

22. I mix you for an easy delivery.(1) This of the adorable Lord.(2) This of the Lord adorable and blissful.(3) I invoke you for food.(4) You are heat and warmth and bestower of longevity on all.(5) Expanding far and wide, may you expand farther and wider. May you make the sacrificer prosper far and wide.(6) May fire not injure your skin.(7) May the Creator God cause you to ripen in the highest heaven.(8)

23. Don't be frightened; don't waver.(1) May the sacrificer be not depressing and the offspring of the sacrificer also be not languid.(2) I dedicate you for trinity.(3) You for duality.(4) You for unity.(5)

24. At the impulsion of the Creator God, I take you with arms of the healers and hands of the nourisher to perform sacrifice for Nature's bounties.(1) You are the right hand of the resplendent Lord, capable of killing thousands of enemies, glittering with hundreds of lustres. You are the wind of fierce power, killer of malicious.(2)

पृथिवि देवयजन्योषध्यास्ते मूलं मा हिंसिषं[1] व्रजं गच्छ गोष्ठानं[2] वर्षतु ते द्यौ[3]—र्बधान देव सवितः परमस्यां पृथिव्यांश्च शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक्[4] ॥ २५ ॥

अपाररुं पृथिव्यै देवयजनाद्वध्यासं[1] व्रजं गच्छ गोष्ठानं[2] वर्षतु ते द्यौ[3]—र्बधान देव सवितः परमस्यां पृथिव्यांश्च शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक्[4]। अररो दिवं मा पप्तो[5] द्रप्सस्ते द्यां मा स्कन्[6] व्रजं गच्छ गोष्ठानं[7] वर्षतु ते द्यौ[8]—र्बधान देव सवितः परमस्यां पृथिव्यांश्च शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक्[9] ॥ २६ ॥

गायत्रेण त्वा छन्दसा परिगृह्णामि[1] त्रैष्टुभेन त्वा छन्दसा परिगृह्णामि[2] जागतेन त्वा छन्दसा परिगृह्णामि[3]। सुक्ष्मा चासि शिवा चासि[4] स्योना चासि सुषदा चास्यू[5]—र्जस्वती चासि पयस्वती च[6] ॥ २७ ॥

पुरा क्रूरस्य विसृपो विरप्शिन्नुदादाय पृथिवीं जीवदानुम्। यामैरयँश्चन्द्रमसि स्वधाभिस्तामु धीरासो अनुदिश्य यजन्ते[1]। प्रोक्षणीरासादय[2] द्विषतो वधोऽसि[3] ॥ २८ ॥

Pṛthivi devayajanyoṣadhyāste mūlam mā hiṁsiṣam (i) vrajam gaccha goṣṭhānam (ii) varṣatu te dyau-(iii) rbadhāna deva savitaḥ paramasyām pṛthivyāṁ śatena pāśairyo' smāndveṣṭ iyam ca vayam dviṣmastamato mā mauk (iv). || 25 ||

Apārarum pṛthivyai devayajanādvadhyāsam (i) vrajam gaccha goṣṭhānam (ii) varṣatu te dyau-(iii) rbadhāna deva savitaḥ paramasyām pṛthivyāṁ śatena pāśairyo' smāndveṣti yam ca vayam dviṣmastamato mā mauk (iv). Araro divam mā papto (v) drapsaste dyām mā skan (vi) vrajam gaccha goṣṭhānam (vii) varṣatu te dyau-(viii) rbadhāna deva savitaḥ paramasyām pṛthivyām śatena pāśairyo' smāndveṣṭi yam ca vayam dviṣmastamato mā mauk (ix). || 26 ||

Gāyatreṇa tvā chandasā parigṛhṇāmi (i) traiṣṭubhena tvā chandasā parigṛhṇāmi (ii) jāgatena tvā chandasā parigṛhṇāmi (iii). Sukṣmā cāsi śivā cāsi (iv) syonā cāsi susadā cāsyū-(v) rjasvatī cāsi payasvatī ca (vi). || 27 ||

Purā krūrasya visṛpo virapśinnudādāya pṛthivīm jīvadānum. Yāmarirayaṁscandramasi svadhābhistāmu dhīrāso anudiśya yajante (i). Prokṣaṇīrāsādaya (ii) dviṣato vadho'si (iii). || 28 ||

25. O earth, the place of divine worship, may I not destroy the root of your herbs.(1) Go to pen, the cow-shed.(2) May heaven send rain for you.(3) O Creator God, here on this earth, bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.(4)

26. May I drive away the devilish enemy from this earth, the place of divine worship.(1) Go to the pen, the cow-shed.(2) May heaven send rain for you.(3) O creator God, here on this earth bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.(4) O devilish enemy, may you not attain light and bliss.(5) May your progeny also be deprived of light and bliss.(6) Go to the pen, the cow-shed.(7) May heaven send rain for you.(8) O Creator God, here on this earth bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from thesame.(9)

27. O earth, I surround you with the *gāyatrī* metre.(1) I encompass you with the *triṣṭubh* metre.(2) I enclose you with the *jagatī* metre.(3) You are the earth, beautiful, propitious.(4) You are pleasing and a good seat to rest upon.(5) You are full of invigorating foods and milk.(6)

28. O mighty God, in anticipation of the struggle for existence on this life-bestowing earth, this is, as if, raised to the pleasure-giving-moon by accumulating food and comforts. The sages perform sacrifice with the same aim in view.(1) Bring here the sprinkling water.(2) You are the death of the hateful enemy.(3)

प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातयो निष्टप्तꣳ रक्षो निष्टप्ता अरातयः ।
अनिशितोऽसि सपत्नक्षिद्वाजिनं त्वा वाजेध्यायै सम्मार्ज्मि ।
प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातयो निष्टप्तꣳ रक्षो निष्टप्ता अरातयः ।
अनिशिताऽसि सपत्नक्षिद्वाजिनीं त्वा वाजेध्यायै सम्मार्ज्मि ॥ २९ ॥

अदित्यै रास्नासि विष्णोर्वेष्पोऽस्यूर्जे त्वाऽदब्धेन त्वा चक्षुषावपश्यामि ।
अग्नेर्जिह्वासि सुहूर्देवेभ्यो धाम्ने धाम्ने मे भव यजुषे यजुषे ॥ ३० ॥

सवितुस्त्वा प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।
सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।
तेजोऽसि शुक्रमस्यमृतमसि धाम नामासि प्रियं देवानामनाधृष्टं देवयजनमसि ॥३१॥

[अध्यायः १, कंडिका: ३१, मंत्र-संख्या १३७]

इति प्रथमोऽध्यायः ।

Pratyuṣṭaṁ rakṣaḥ pratyuṣṭā' arātayo' (i) niṣṭaptaṁ rakṣo niṣṭaptā arātayaḥ (ii). Aniśito'si sapatnakṣidvājinam tvā vājedhyāyai sammārjmi (iii). Pratyuṣṭam rakṣaḥ pratyuṣṭā' arātayo (iv) niṣṭaptaṁ rakṣo niṣṭaptā' arātayaḥ (v). Aniśitā'si sapatnakṣidvājinīm tvā vājedhyāyai sammārjmi (vi). || 29 ||

Adityai rāsnāsi (i) viṣṇorveṣyo' syū-(ii) rje tvā'-(iii) dabdhena tvā cakṣuṣāvapaśyāmi. Agnerjihvāsi suhūrdevebhyo dhāmne dhāmne me bhava yajuṣe yajuṣe (iv). || 30 ||

Savitustvā prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. (i). Saviturvaḥ prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ (ii). Tejo'si śukramasyamṛtamasi (iii) dhāma nāmāsi priyam devānāmanādhṛṣṭam devayajanamasi (iv). || 31 || (K = 31; M = 137)

29. Evil powers have been burnt and so are burnt the inimical tendencies.(1) Evil powers have come to grief and so have the inimical tendencies come to grief.(2) You (the sacrificer) are not of violent temper, still you destroy the enemies. Full of vigour you are. I purify you for the glory of the vigour.(3) Evil powers have been burnt and so are burnt the inimical tendencies.(4) Evil powers have come to grief and so have the inimical tendencies come to grief.(5) You (the wife of the sacrificer) are not of violent temper, still you destroy the enemies. Full of vigour you are. I purify you for the glory of vigour.(6)

30. You are the girdle of the earth.(1) You are the waist-belt of the sun.(2) I wear you for vigour.(3) I look at you with pleased eyes. You are the tongue of fire. For me become a good invoker of Nature's bounties at every place in every sacrifice.(4)

31. At the impulsion of the Creator God, I purify you with the sun's rays, the strainer without pores.(1) At the impulsion of the Creator God, I purify you with sun's rays, the strainer without pores.(2) You are the brilliance; you are the splendour; you are the nectar.(3) You are the beloved and unconquered home of the Nature's bounties and you are the means of their worship.(4)

अथ द्वितीयोऽध्यायः ।

कृष्णोऽस्याखरेष्ठोऽग्नये त्वा जुष्टं प्रोक्षामि[1] वेदिरसि बर्हिषे त्वा जुष्टां प्रोक्षामि[2] बर्हिरसि स्रुग्भ्यस्त्वा जुष्टं प्रोक्षामि[3] ॥ १ ॥

अदित्यै व्युन्दनमसि[1] विष्णो स्तुपोऽस्यू[2]र्णम्रदसं त्वा स्तृणामि स्वासस्थां देवेभ्यो[3] भुवपतये स्वाहा[4] भुवनपतये स्वाहा[5] भूतानां पतये स्वाहा[6] ॥ २ ॥

गन्धर्वस्त्वा विश्वावसुः परिदधातु विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिड ईडितः । इन्द्रस्य बाहुरसि दक्षिणो विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिड ईडितः । मित्रावरुणौ त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिड ईडितः ॥ ३ ॥

Kṛṣṇo'syākhareṣṭho' gnaye tvā juṣṭam prokṣāmi (i) vedirasi barhiṣe tvā juṣṭam prokṣāmi (ii) barhirasi srugbhyastvā juṣṭam prokṣāmi (iii). ‖ 1 ‖

Adityai vyundanamasi (i) viṣṇoḥ stupo'syū-(ii) rṇamradasam tvā stṛṇāmi svāsasthām devebhyo (iii) bhuvapataye svāhā (iv) bhuvanapataye svāhā (v) bhūtānām pataye svāhā (vi). ‖ 2 ‖

Gandharvastvā viśvāvasuḥ paridadhātu viśvasyāriṣṭyai yajamānasya paridhirasyagnirida' īḍitaḥ (i). Indrasya bāhurasi dakṣiṇo viśvasyāriṣṭyai yajamānasya paridhiragnirida' īḍitaḥ (ii). Mitrāvaruṇau tvottarataḥ paridhattām dhruveṇa dharmaṇā viśvasyāriṣṭyai yajamānasya paridhirasyagnirida' īḍitaḥ (iii). ‖ 3 ‖

CHAPTER TWO

1. You are attractive fire-wood, obtained from the hardest of trees, pleasing to fire; I sprinkle you.(1) You are the altar, pleasing to sacred grass. I sprinkle you too.(2) You are the sacred grass pleasing to ladles. I sprinkle you.(3)

2. You are moistener of the earth.(1) You mound of the sacrifice.(2) I cover you with the sacred grass, which is soft as wool, so that learned persons may sit comfortably on you.(3) Dedications to the Lord of the earth.(4) Dedications to the Lord of the worlds.(5) Dedications to the Lord of beings.(6)

3. May the all-rich sustainer of the earth place you around for the protection of all. You are the protective peg for the sacrificer, O adorable Lord; you are praiseworthy as well as praised.(1) You are the right hand of the resplendent Lord for the protection of all. You are the protective peg for the sacrificer, O adorable Lord. You are praiseworthy as well as praised.(2) May the wind and the sun place you on the left with the eternal law for the protection of all. You are the protective peg for the sacrificer, O adorable Lord; you are praiseworthy as well as praised.(3)

वीतिहोत्रं त्वा कवे द्युमन्तं सर्मिधीमहि । अग्ने बृहन्तमध्वरे ॥ ४ ॥

समिदसि सूर्यस्त्वा पुरस्तात् पातु कस्याश्चिदभिशस्त्यै । सवितुर्बाहू स्थ ऊर्णम्रदसं त्वा स्तृणामि स्वासस्थं देवेभ्य आ त्वा वसवो रुद्रा आदित्याः सदन्तु ॥ ५ ॥

घृताच्यसि जुहूर्नाम्ना सेदं प्रियेण धाम्ना प्रियं सद आसीद घृताच्यस्युपभृन्नाम्ना सेदं प्रियेण धाम्ना प्रियं सद आसीद घृताच्यसि ध्रुवा नाम्ना सेदं प्रियेण धाम्ना प्रियं सद आसीद प्रियेण धाम्ना प्रियं सद आसीद । ध्रुवा असदन्नृतस्य योनौ ता विष्णो पाहि पाहि यज्ञं पाहि यज्ञपतिं पाहि मां यज्ञन्यम् ॥ ६ ॥

अग्ने वाजजिद्वाजं त्वा सरिष्यन्तं वाजजितं सम्मार्ज्मि ।
नमो देवेभ्यः स्वधा पितृभ्यः सुयमे मे भूयास्तम् ॥७॥

अस्कन्नमद्य देवेभ्य आज्यं संभ्रियासमङ्घ्रिणा विष्णो मा त्वावक्रमिषं वसुमतीमग्ने ते छायामुपस्थेषं विष्णो स्थानमसीत इन्द्रो वीर्यमकृणोदूर्ध्वोऽध्वर आस्थात् ॥ ८ ॥

Vītihotram tvā kave dyumantaṁ samidhīmahi. Agne bṛhan-tamadhvare (i). ‖ 4 ‖

Samidasi (i) sūryastvā purastāt pātu kasyāscidabhiśastyai (ii). Saviturbāhū stha' (iii) ūrṇammradasam tvā stṛṇāmi svāsastham devebhya' (iv) ā tvāvasavo rudrāādityāḥ sadantu (v). ‖ 5 ‖

Ghṛtācyaṣi juhūrnāmnā sedam priyeṇa dhāmnā priyaṁ sada' āsīda (i) ghṛtācyasyupabhṛnnāmnā sedam priyeṇa dhāmnā sada' āsīd (ii) ghṛtācyasi dhruvā nāmnā sedam priyeṇa dhāmnā priyaṁ sada' āsīda (iii) priyeṇa dhāmnā priyaṁ sada' āsīda (iv). Dhruvā' asadannṛtasya yonau tā viṣṇo pāhi (v) pāhi yajñam pāhi yajñapatim pāhi mām yajñanyam (vi). ‖ 6 ‖

Agne vājajidvājam tvā sariṣyantam vājajitaṁ sammārjmi (i) Namo devebhyaḥ (ii) svadhā pitṛbhyaḥ (iii) suyame me bhūyāstam (iv). ‖ 7 ‖

Askannamadya devebhya' ājyaṁ sambhriyāsa (i) maṅ ghriṇā viṣṇo mā tvāvakramiṣam (ii) vasumatīmagne te cchāyāmu-pastheṣam viṣṇoḥ sthānamasīta' indro vīryamakṛṇodūrdhvo' dhvara' āsthāt (iii). ‖ 8 ‖

4. O fire divine, who are fond of sacrifice, glowing bright, O great and far-sighted one, we enkindle you in the sacrifice.(1)

5. You are the sacrificial fire-wood.(1) May the sun protect you from the front from evils whatsoever.(2) You are the arms of the Creator Lord.(3) You are soft as wool, pleasing to sit upon. I spread you around for the learned ones.(4) May the young, adult and old sages sit upon you.(5)

6. O ladle, you are full of melted butter; pourer of oblations is your name; be seated on this pleasing seat in this pleasing place.(1) You are full of melted butter; holder of oblations is your name; be seated on this pleasing seat in this pleasing place.(2) You are full of melted butter; immovable is your name; be seated on this pleasing seat in this pleasing place.(3) Be seated on this pleasing seat in this pleasing place.(4) Being seated immovably in the lap of truth, O omnipresent Lord, guard it.(5) Guard this sacrifice, guard the sacrificer and guard me, the priest of this sacrifice, too.(6)

7. O adorable Lord, winner of inner battles, I worship you, moving towards battle for winning battle.(1). My obeisance to enlightened ones.(2) My reverence to elders.(3) May both of them be our strength in discipline.(4)

8. Today I have offered unspilt melted butter to Nature's bounties.(1) O sacrifice, may I not violate you with my feet.(2) O adorable Lord, may I reach your wealth-bestowing shade and remain at the place of sacrifice. From here the resplendent Lord manifests his valour and the glory of the sacrifice is enhanced.(3)

अग्ने वेर्होत्रं वेर्दूत्यमवतां त्वां द्यावापृथिवी अव त्वं द्यावापृथिवी स्विष्टकृद्देवेभ्य इन्द्र आज्येन हविषा भूत्स्वाहा सं ज्योतिषा ज्योतिः ॥९॥

मयीदमिन्द्र इन्द्रियं दधात्वस्मान् रायो मघवानः सचन्ताम्। अस्माकꣳ सन्त्वाशिषः सत्या नः सन्त्वाशिष उपहूता पृथिवी मातोप मां पृथिवी माता ह्वयतामग्निराग्नीध्रात्स्वाहा ॥ १० ॥

उपहूतो द्यौष्पितोप मां द्यौष्पिता ह्वयतामग्निराग्नीध्रात्स्वाहा। देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। प्रतिगृह्णाम्यग्नेष्ट्वास्येन प्राश्नामि ॥ ११ ॥

एतं ते देव सवितर्यज्ञं प्राहुर्बृहस्पतये ब्रह्मणे। तेन यज्ञमव तेन यज्ञपतिं तेन मामव ॥ १२ ॥

मनो जूतिर्जुषतामाज्यस्य बृहस्पतिर्यज्ञमिमं तनोत्वरिष्टं यज्ञꣳ समिमं दधातु।
विश्वे देवास इह मादयन्तामो३म्प्रतिष्ठ ॥ १३ ॥

Agne verhotram verdūtyamavatām tvām dyāvāpṛthivī' ava tvam dyāvāpṛthivī sviṣṭakṛddevebhya' indra' ājyena haviṣā bhūtsvāhā sam jyotiṣā jyotiḥ (i). || 9 ||

Mayīdamindra indriyam dadhātvasmān rāyo maghavānaḥ sacantām. Asmākaṁ santvāśiṣaḥ satyā naḥ santvāśiṣa (i) upahūtā pṛthivī mātopa mām pṛthivī mātā hvayatāmagnirāgnīdhrātsvāhā (ii). || 10 ||

Upahūto dyauṣpitopa mām dyauṣpitā hvayatāmagnirāgnīdhrāt svāhā (i). Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām (ii). Pratigṛhṇāmya-(iii) gneṣṭvāsyena prāśnāmi (iv). || 11 ||

Etam te deva savitaryajñam prāhurbṛhaspataye brahmaṇe. Tena yajñamava tena yajñapatim tena māmava (i). || 12 ||

Mano jūtirjuṣatāmājyasya bṛhaspatir yajñamimaṁ tanotvariṣṭam yajñaṁ samimam dadhātu. Viśve devāsa iha mādayantām om pratiṣṭha (i) || 13

9. O fire, undertake duties of the priest and those of the messenger. May heaven and earth protect you. Protect heaven and earth. May the resplendent Lord be gracious to learned people by this oblation of melted butter. *Svāhā*. May the light mingle with light.(1)

10. May the resplendent Lord bestow my sense-organs with their respective powers. May bestowers of wealth provide me with abundant wealth. May the blessings be ours; may the blessings, we have received, come true.(1) We have invoked the mother earth. May the mother earth bless me. I am fire being the kindler of fire. *Svāhā*.(2)

11. Heaven, our father, has been invoked. May heaven, our father bless us. I am fire being the kindler of fire. *Svāhā*.(1) At the impulsion of the Creator God, with arms of the healers and hands of the nourisher.(2) I take you.(3) I eat you with mouth of the fire.(4)

12. O Creator Lord, they say that this sacrifice is meant for you, who are the Lord supreme, the divine supreme. Promote this sacrifice and by it protect the sacrificer and me also.(1)

13. Let the swift-moving mind enjoy the oblations of melted butter. May the Lord supreme expand this sacrifice and may He get it completed unimpaired. May all the bounties of Nature rejoice here. O Lord Om, may you ever be with us.(1)

एषा ते अग्ने समित्तया वर्धस्व चा च प्यायस्व । वर्धिषीमहि च वयमा च प्यासिषीमहि । अग्ने वाजजिद्वाजं त्वा ससृवाꣳसं वाजजितꣳ सम्मार्ज्मि ॥ १४ ॥

अग्नीषोमयोरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन प्रोहामि । अग्नीषोमौ तमपनुदतां योऽस्मान्द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामि । इन्द्राग्न्योरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन प्रोहामि । इन्द्राग्नी तमपनुदतां योऽस्मान्द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामि ॥ १५ ॥

वसुभ्यस्त्वा रुद्रेभ्यस्त्वाऽऽदित्येभ्यस्त्वा संजानाथां द्यावापृथिवी मित्रावरुणौ त्वा वृष्ट्यावताम् । व्यन्तु वयोक्तꣳ रिहाणा मरुतां पृषतीर्गच्छ वशा पृश्निर्भूत्वा दिवं गच्छ ततो नो वृष्टिमावह । चक्षुष्पा अग्नेऽसि चक्षुर्मे पाहि ॥ १६ ॥

यं परिधिं पर्यधत्था अग्ने देव पणिभिर्गुह्यमानः ।
तं त एतमनु जोषं भराम्येष नेत्त्वदपचेतयाता अग्नेः प्रियं पाथोऽपीतम् ॥ १७ ॥

Eṣā te agne samittayā vardhasva cā ca pyāyasva. Vardhiṣīmahi ca vayamā ca pyāsiṣīmahi (i). Agne vājajidvājam tvā sasṛvāṁsam vājajitaṁ sammārjmi (ii). || 14 ||

Agnīṣomayorujjitimanūjjeṣam vājasya mā prasavena prohāmi (i). Agnīṣomau tamapanudatām yo'smāndveṣṭi yam ca vayam dviṣmo vājasyainam prasavenāpohāmi (ii). Indrāgnyorujjitimanūjjeṣam vājasya mā prasavena prohāmi (iii). Indrāgnī tamapanudātām yo'smāndveṣṭi yam ca vayam dviṣmo vājasyainam prasavenāpohāmi (iv). || 15 ||

Vasubhyastvā (i) rudrebhayastvā(ii) ''dityebhyastvā (iii) samjānāthām dyāvāpṛthivī mitrāvaruṇau tvā vṛṣṭyāvatām (iv). Vyantu vayo'ktam rihāṇā (v) marutām pṛṣatīrgaccha vaśā pṛṣnirbhūtvā divam gaccha tato no vṛṣṭimāvaha. Cakṣuṣpā agne'si cakṣurme pāhi (vi). || 16 ||

Yam paridhim paryadhatthā agne deva paṇibhirguhyamānaḥ. Tam ta etamanu joṣam bharāmyeṣa nettvadapacetayātā (i) agneḥ priyam pātho'pītam (ii). || 17 ||

14. O adorable Lord, this is your kindling wood. Grow strong with it and further expand. May we also grow and prosper.(1) O adorable Lord, winner of battles, I adore you, who have gone to the battles and won them.(2)

15. May I win glorious victory following the glorious victories of the Lord adorable and blissful. I advance forward at the impulsion of battle.(1) May the Lord adorable and the blissful drive him away who cherishes malice against us and whom we do hate. By the impulse of battle I drive him away.(2) May I win glorious victory following the glorious victories of the Lord resplendent and adorable. I advance forward at the impulsion of battle.(3) May the Lord resplendent and adorable drive him away who cherishes malice against us and whom we do hate. By the impulse of the battle, I drive him away.(4)

16. I dedicate you to the young sages.(1) You to the adult sages.(2) You to the old sages.(3) May the heaven and earth recognize you. May the sun and the oceans save you with the rains.(4) Go like birds licking mid-space.(5) Go like deer to the cloud-bearing winds. Like a tame small cow go to heaven. From there bring rains for us. O foremost adorable, you are the protector of vision; protect my vision.(6)

17. O foremost adorable Lord, to hide yourself from the speculators you have put an enclosure around you; this enclosure I reinforce for your pleasure. May it, however, never keep me away from you.(1) The favourite food of the fire divine is thus obtained.(2)

सꣳस्रवभागा स्थेषा बृहन्तः प्रस्तरेष्ठाः परिधेयाश्च देवाः ।
इमां वाचमभि विश्वे गृणन्त आसद्यास्मिन् बर्हिषि मादयध्वꣳ स्वाहा वाट् ॥ १८ ॥

घृताची स्थो धुर्यौ पातꣳ सुम्ने स्थः सुम्ने मा धत्तम् ।
यज्ञ नमश्च त उप च यज्ञस्य शिवे संतिष्ठस्व स्विष्टे मे संतिष्ठस्व ॥ १९ ॥

अग्नेऽदब्धायोऽशीतम पाहि मा दिद्योः पाहि प्रसित्यै पाहि दुरिष्ट्यै पाहि दुरद्मन्या अविषं नः पितुं कृणु सुषदा योनौ स्वाहा वाडग्नये संवेशपतये स्वाहा सरस्वत्यै यशोभगिन्यै स्वाहा ॥२०॥

वेदोऽसि येन त्वं देव वेद देवेभ्यो वेदोऽभवस्तेन मह्यं वेदो भूयाः ।
देवा गातुविदो गातुं वित्त्वा गातुमित । मनसस्पत इमं देव यज्ञꣳ स्वाहा वाते धाः ॥२१॥

संबर्हिरङ्क्ताꣳ हविषा घृतेन समादित्यैर्वसुभिः सम्मरुद्भिः ।
समिन्द्रो विश्वदेवेभिरङ्क्तां दिव्यं नभो गच्छतु यत स्वाहा ॥ २२ ॥

Saṁsravabhāgāḥ sthesā bṛhantaḥ prastareṣṭhāḥ paridheyāśca devāḥ. Imām vācamabhi viśve gṛṇanta āsadyāsmin barhiṣi mādayadhvaṁ svāhā vāṭ. (i) || 18 ||

Ghṛtācī stho dhuryau pātaṁ sumne sthaḥ sumne mā dhattam (i). Yajña namaśca ta upa ca yajñasya śive samtiṣṭhasva sviṣṭe me samtiṣṭhasva (ii). || 19 ||

Agne'dabdhāyo'śītama pāhi mā didyoḥ pāhi prasityai pāhi duriṣṭyai pāhi duradmanyā aviṣam naḥ pitum kṛṇu. Suṣadā yonau svāhā vāṭ (i) agnaye samveśapataye svāhā (ii) sarasvatyai yaśobhaginyai svāhā (iii) || 20 ||

Vedo'si yena tvam veda devebhyo vedo'bhavastena mahyam vedo bhūyāḥ (i) Devā gātuvido gātum vittvā gātumita. Manasaspata imam deva yajñam svāhā vāte dhāḥ (ii). || 21 ||

Sambarhiraṅktāṁ haviṣā ghṛtena samādityairvasubhiḥ sammarudbhiḥ. Samindro viśvadevebhiraṅktām divyam nabho gacchatu yat svāhā (i). || 22 ||

18. O learned persons, you are partakers of the progressive knowledge. You are strong with good nourishment. You participate in sacrifice and guard its enclosure. May all of you, applauding this speech of mine, come and sit upon the grass-mat and enjoy. I dedicate; you carry.(1)

19. O capable executives (fire and wind), you two are pourers of rain water. Protect me. Both of you are happiness incarnate; lead me to happiness.(1) O sacrifice, our regards to you. Make my worship complete; fulfil all my good desires.(2)

20. O adorable Lord, bestower of uninjured long life, omnipresent, protect us from terrible sufferings; protect us from bondage; protect us from technical defects; protect us from bad food. Make our food free from poison. May we live in good houses. *Svāhā vāṭ*.(1) I dedicate it to the adorable Lord, the Lord of affectionate embraces.(2) I dedicate it to the divine intellect, the sister of glories.(3)

21. You are the divine knowledge; O Lord knowledge embodied, by which you become knowledge for the enlightened ones, by that may you become knowledge for me too.(1) O enlightened ones, who know the pathways well, having known of this sacrifice, come to attend this performance. O divine, Lord of mind, I dedicate. Sustain this sacrifice in the air. *Svāhā*.(2)

22. May this place of sacrifice be filled with sacred food and melted butter. May the resplendent Lord, along with the suns, the worlds, the winds and all the bounties of Nature unite. May our dedicated oblations rise up to the blazing sky.(1)

कस्त्वा विमुञ्चति स त्वा विमुञ्चति कस्मै त्वा विमुञ्चति तस्मै त्वा विमुञ्चति ।
पोषाय रक्षसां भागोऽसि ॥ २३ ॥

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳ शिवेन ।
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम् ॥ २४ ॥

दिवि विष्णुर्व्यक्रꣳस्त जागतेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मो[1] ऽन्तरिक्षे विष्णुर्व्यक्रꣳस्त त्रैष्टुभेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मः[2] पृथिव्यां विष्णुर्व्यक्रꣳस्त गायत्रेण छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मो[3] ऽस्मादन्नादस्यै प्रतिष्ठायाः अगन्म स्वः सं ज्योतिषाभूम ॥ २५ ॥

स्वयम्भूरसि श्रेष्ठो रश्मिर्वर्चोदा असि वर्चो मे देहि[1] । सूर्यस्यावृतमन्वावर्ते[2] ॥ २६ ॥

अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासꣳ सुगृहपतिस्त्वं मयाऽग्ने गृहपतिना भूयाः । अस्थूरि णौ गार्हपत्यानि सन्तु शतꣳ हिमाः[1] सूर्यस्यावृतमन्वावर्ते[2] ॥२७॥

Kastvā vimuñcati sa tvā vimuñcati kasmai tvā vimuñcati tasmai tvā vimuñcati. Poṣāya (i) rakṣasām bhāgo'si (ii). || 23 ||

Sam varcasā payasā sam tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā sudatro vidadhātu rāyo'numārṣṭu tanvo yadviliṣṭam (i). || 24 ||

Divi viṣṇurvyakraṁsta jāgatena chandasā tato nirbhakto yo-'smāndveṣṭi yam ca vayam dviṣmo' (i) -ntarikṣe viṣṇurvyakraṁsta traiṣṭubhena chandasā tato nirbhakto yo' smāndveṣṭi yaṁ ca vayam dviṣmaḥ (ii) pṛthivyām viṣṇurvyakraṁsta gāyatreṇa chandasā tato nirbhakto yo' smāndveṣṭi yaṁ ca vayam dviṣmo' (iii) -smādannād (iv) asyai pratiṣṭhāyā' (v) aganma svaḥ (vi) sam jyotiṣābhūma (vii). || 25 ||

Svayambhūrasi śreṣṭho raśmirvarcodā' asi varco me dehi (i). Sūryasyāvṛtamanvāvarte (ii) || 26 ||

Agne gṛhapate sugṛhapatistvayā'gne'ham gṛhapatinā bhūyāsaṁ sugṛhapatistvam mayā'gne gṛhapatinā bhūyāḥ. Asthūri ṇau gārhapatyāni santu śataṁ himāḥ (i) sūryasyāvṛtamanvāvarte (ii). || 27 ||

23. Who unfetters you? He unfetters you. For whom does He unfetter you? For Him He unfetters you. You are now a part of our defence for prosperity.(1)

24. May we be blessed with intellectual lustre, vigour, bodies and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.(1)

25. Our sacrifice performed with the *Jagatī* metre pervades the high heaven; therefrom is excluded the one, who hates us and whom we hate.(1) Our sacrifice performed with the *triṣṭubh* metre pervades the mid-space; therefrom is excluded the one, who hates us and whom we hate.(2) Our sacrifice performed with the *gāyatrī* metre pervades the earth; therefrom is excluded the one, who hates us and whom we hate.(3) From this food,(4) and from this place of sacrifice,(5) we have attained the abode of bliss,(6) and we have become one with light.(7)

26. O Lord, you are self-existent; you are the most sublime ray and bestower of lustre.(1) May you bestow lustre on me. May I follow the path of the sun.(2)

27. O adorable Lord, Master of the household, you being a householder, by your grace, may I also be a good householder. O Lord, due to my being a householder, you become a good householder. May the household functions of both of us be free from neglect, for a hundred winters.(1) May I follow the path of the sun.(2)

अग्ने॑ व्रतपते व्र॒तम॑चारिषं तद॑शकं॒ तन्मे॑ऽराधी॒दम॒हं य ए॒वास्मि॒ सो॑ऽस्मि ॥ २८ ॥

अ॒ग्नये॑ कव्य॒वाह॑नाय॒ स्वाहा॒ सोमा॑य पि॒तृम॑ते॒ स्वाहा॑ ।
अप॑हता॒ असु॑रा॒ रक्षा॑ꣳसि वेदि॒षदः॑ ॥ २९ ॥

ये रू॒पाणि॑ प्रतिमु॒ञ्चमा॑ना॒ असु॑राः॒ सन्तः॑ स्व॒धया॒ चर॑न्ति ।
प॒रा॒पुरो॑ नि॒पुरो॒ ये भर॑न्त्य॒ग्निष्टाँ॑ल्लो॒कात्प्रणु॑दात्य॒स्मात् ॥ ३० ॥

अत्र॑ पितरो मादयध्वं यथाभा॒गमावृ॑षायध्वम् ।
अमी॑मदन्त पि॒तरो॑ यथाभा॒गमावृ॑षायिषत ॥ ३१ ॥

नमो॑ वः पितरो॒ रसा॑य॒ नमो॑ वः पितरः॒ शोषा॑य॒ नमो॑ वः पितरो जी॒वाय॒ नमो॑ वः पितरः स्व॒धायै॒ नमो॑ वः पितरो घो॒राय॒ नमो॑ वः पितरो म॒न्यवे॒ नमो॑ वः पितरः॒ पित॑रो॒ नमो॑ वो गृ॒हान्नः॑ पितरो दत्त स॒तो वः॑ पितरो दे॒ष्मैत॒द्वः॑ पितरो॒ वास॒ आध॑त्त ॥ ३२ ॥

Agne vratapate vratamacāriṣam tadaśakam tanme' rādhī- (i) damaham ya' evā'smi so' smi (ii). || 28 ||

Agnaye kavyavāhanāya svāhā (i) somāya pitṛmate svāhā (ii). Apahatā' asurā rakṣāṁsi vediṣadaḥ (iii). || 29 ||

Ye rupāṇi pratimuñcamānā'asurāḥ santaḥ svadhayā caranti. Parāpuro nipuro ye bharantyagniṣṭāṁ llokātpraṇudātyasmāt (i). || 30 ||

Atra pitaro mādayadhvam yatābhāgamāvṛṣāyadhvam (i). Amīmadanta pitaro yathābhāgamāvṛṣāyiṣata (ii). || 31 ||

Namo vaḥ pitaro rasāya (i) namo vaḥ pitaraḥ śoṣāya (ii) namo vaḥ pitaro jīvāya (iii) namo vaḥ pitaraḥ svadhāyai (iv) namo vaḥ pitaro ghorāya (v) namo vaḥ pitaro manyave namo vaḥ pitaraḥ pitaro namo vo (vi) gṛhānnaḥ pitaro datta sato vaḥ pitaro deṣmaita-(vii) dvaḥ pitaro vāsa'ādhatta (viii). || 32 ||

28. O adorable Lord, upholder of vows, I have observed the vow. I was able to observe it with success.(1) Whatever I am, I am.(2)

29. Let this be dedicated to the adorable Lord, who distributes gifts to the enlightened ones.(1) Let this be dedicated to the blissful Lord, who is the support of the elders.(2) The evil powers and the devilish tendencies, who had captured the altar, have now been ousted.(3)

30. May the adorable Lord drive away from our world those selfish souls, who camouflage their true form and though being evil-minded, pose to be honest workers and who plan to snatch other's wealth unjustly or acquire wealth by unfair means.(1)

31. Let the elders make merry here and enjoy to the full what has been allotted to them.(1) The elders have made merry here and enjoyed to the full what had been to their lot.(2)

32. O elders, we bow in reverence to you for the sake of sap of the spring.(1) O elders, we bow in reverence to you for the sake of dryness of the summer.(2) O elders we bow in reverence to you for the life of the rains.(3) O elders, we bow in reverence to you for harvest of the autumn.(4) O elders, we bow in reverence to you for the intensity of cold weather.(5) O elders, we bow in reverence to you for the wrath of the winter. Elders, we bow in reverence to you; to you we bow in reverence O elders.(6) O elders, give homes to us. Having got, we shall give you the same.(7) O elders, this accommodation is verily yours.(8)

आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् । यथेह पुरुषोऽसत् ॥ ३३ ॥
ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम् । स्वधा स्थ तर्पयत मे पितॄन् ॥ ३४ ॥

[अ० २, कं० ३४, मं० सं० ९५]

इति द्वितीयोऽध्यायः ।

Ādhatta pitaro garbham kumāram puṣkarasrajam. Yatheha puruṣo'sat. || 33 ||

Ūrjam vaḥantīramṛtam ghṛtam payaḥ kīlālam parisrutam. Svadhā stha tarpayata me pitṛn. (i). || 34 || (K = 34; M = 95)

33. O elders, may she be pregnant with a male child wearing a wreath of lotuses, so that there will be a man here.(1)

34. You are vigour-giving viands of sustenance consisting water, melted butter, milk as well as sweet beverages and herb-extracts. May you feed our elders to their fill.(1)

अथ तृतीयोऽध्यायः ।

समिधाऽग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन् हव्या जुहोतन ॥ १ ॥

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥ २ ॥

तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य ॥ ३ ॥

उप त्वाऽग्ने हविष्मतीर्घृताचीर्यन्तु हर्यत । जुषस्व समिधो मम ॥ ४ ॥

भूर्भुवः स्वः द्यौरिव भूम्ना पृथिवीव वरिम्णा ।
तस्यास्ते पृथिवि देवयजनि पृष्ठेऽग्निमन्नादमन्नाद्यायादधे ॥ ५ ॥

आयं गौः पृश्निरक्रमीदसदन् मातरं पुरः । पितरं च प्रयन्त्स्वः ॥ ६ ॥

Samidhāgnim duvasyata ghṛtairbodhayatāthim. Āsmin havyā juhotana. (i) || 1 ||

Susamiddhāya śociṣe ghṛtam tīvram juhotana. Agnaye jātavedase (i). || 2 ||

Tam tvā samidbhiraṅgiro ghṛtena vardhayāmasi. Bṛhacchocā yaviṣṭhya (i). || 3 ||

Upa tvāgne haviṣmatīrghṛtācīryantu haryata. Juṣasva samidho mama (i). || 4 ||

Bhūḥ (i) bhuvaḥ (ii) svaḥ (iii) dyauriva bhūmnā pṛthivīva varimṇā. Tasyāste pṛthivi devayajani pṛṣṭhe'gnimannādamannādyāyādadhe (iv). || 5 ||

Āyam gauḥ pṛśnirakramīdasadan mātaram puraḥ. Pitaram ca prayantsvaḥ (i). || 6 ||

CHAPTER THREE

1. Kindle the fire with dried wood and arouse the newcomer (i.e. the fire) with clarified butter. Then place your offerings on it.(1)

2. Offer hot and purified butter to the well-kindled shining omnipresent fire divine.(1)

3. O brilliant and most youthful blazing fire, we augment you with dried faggots and melted butter.(1)

4. O fire, let my faggots covered with offerings and dripping melted butter go to you. Accept them with favour.(1)

5. O being,(1) becoming(2) and bliss(3) ! Vast as sky and extending as earth! O earth, seat of sacrifice for Nature's bounties, on your back I place the food-consuming fire, so that we may gain foodgrains.(4)

6. This fire, having strange-coloured flames, moves. He sits down before the mother (earth; in the form of domestic fire) and goes to the father, the sky as well (in the form of the sun).(1)

अन्तश्चरति रोचनास्य प्राणादपानती । व्यख्यन् महिषो दिवम् ॥ ७ ॥
त्रिꣳशद्धाम विराजति वाक् पतङ्गाय धीयते । प्रति वस्तोरह द्युभिः ॥ ८ ॥
अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ।
अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ।
ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥ ९ ॥
सजूर्देवेन सवित्रा सजू रात्र्येन्द्रवत्या । जुषाणो अग्निर्वेतु स्वाहा ।
सजूर्देवेन सवित्रा सजूरुषसेन्द्रवत्या । जुषाणः सूर्यो वेतु स्वाहा ॥ १० ॥
उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये । आरे अस्मे च शृण्वते ॥ ११ ॥
अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपाꣳ रेताꣳसि जिन्वति ॥ १२ ॥
उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्यै ।
उभा दातारविषाꣳ रयीणामुभा वाजस्य सातये हुवे वाम् ॥ १३ ॥

Antaścarati rocanāsya prāṇādapānatī. Vyakhyan mahiṣo divam (i). || 7 ||

Triṁsaddhāma virājati vāk pataṅgāya dhīyate. Prati vastoraha dyubhiḥ (i). || 8 ||

Agnirjyotirjyotiragniḥ svāhā (i)-sūryo jyotirjyotiḥ sūryaḥ svāhā (ii). Agnirvarco jyotirvarcaḥ svāhā (iii) sūryo varco jyotirvarcaḥ svāhā (iv). Jyotiḥ sūryaḥ sūryo jyotiḥ svāhā (v). || 9 ||

Sajūrdevena savitrā sajū rātryendravatyā. Juṣāṇo' agnirvetu svāhā (i). Sajūrdevena savitrā sajūruṣasendravatyā. Juṣāṇaḥ sūryo vetu svāhā (ii) || 10 ||

Upaprayanto' adhvaram mantram vocemāgnaye. Āre' asme ca śṛṇvate (i). || 11 ||

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā' ayam. Apāṁ retāṁsi jinvati (i). || 12 ||

Ubhā vāmindrāgnī āhuvadhyā' ubhā rādhasaḥ saha mādayadhyai. Ubhā dātārāviṣāṁ rayīṇāmubhā vājasya sātaye huve vām (i). || 13 ||

7. The radiance of this fire penetrates within just as out-breath comes from in-breath. Thus the great fire illuminates the sky.(1)

8. He resides in thirty places. Praise is offered to the fire divine every day in the festive morning.(1)

9. **Fire the light, light the fire.** ***Svāhā.***(1) **Sun the light, light the sun.** ***Svāhā.***(2) **Fire the lustre, light the lustre.** ***Svāhā.***(3) **Sun the lustre, light the lustre.** ***Svāhā.***(4) **Light the sun, sun the light.** ***Svāhā.***(5)

10. May the fire divine, in consonance with the Creator God as well as with the night associated with the resplendent Lord, be pleased to come here and enjoy. *Svāhā.*(1)
May the sun, the illuminator, in consonance with Creator God as well as the dawn associated with the resplendent Lord, be pleased to come here and enjoy. *Svāhā.*(2)

11. Approaching the sacrifice, let us recite the verses of praise for the adorable Lord, who hears us even if He is afar.(1)

12. The fire divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.(1)

13. O resplendent Lord and O adorable Lord, I invoke both of you for performing the sacrifice and for feasting together on the offerings. Both of you are bestowers of food and riches; I invoke both of you to gain vigour.(1)

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आरोहाथा नो वर्धया रयिम् ॥ १४ ॥
अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥ १५ ॥
अस्य प्रत्नामनु द्युतꣳ शुक्रं दुदुह्रे अह्रयः । पयः सहस्रसामृषिम् ॥ १६ ॥
तनूपा अग्नेऽसि तन्वं मे पाह्यायुर्दा अग्नेऽस्यायुर्मे देहि वर्चोदा अग्नेऽसि वर्चो मे देहि।
अग्ने यन्मे तन्वा ऊनं तन्म आपृण ॥ १७ ॥
इन्धानास्त्वा शतꣳ हिमा द्युमन्तꣳ समिधीमहि । वयस्वन्तो वयस्कृतꣳ सहस्वन्तः सहस्कृतम् ।
अग्ने सपत्नदम्भनमदब्धासो अदाभ्यम् । चित्रावसो स्वस्ति ते पारमशीय ॥ १८ ॥
सं त्वमग्ने सूर्यस्य वर्चसागथाः समृषीणाꣳ स्तुतेन ।
सं प्रियेण धाम्ना समहमायुषा सं वर्चसा सं प्रजया सꣳ रायस्पोषेण ग्मिषीय ॥ १९ ॥

Ayam te yonirṛtviyo yato jāto' arocathāḥ. Tam jānannagna' ārohāthā no vardhayā rayim (i). || 14 ||

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho' adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo virurucurvanesu citram vibhvam viśeviśe (i). || 15 ||

Asya pratnāmanu dyutaṁ śukram duduhre' ahrayaḥ. Payaḥ sahasrasāmṛṣim (i) || 16 ||

Tanūpā' agne'si tanvam me pāhyāyurdā' agne'syāyurme dehi varcodā' agne'si varco me dehi. Agne yanme tanvā' ūnam tanma' āpṛṇa (i). || 17 ||

Indhānāstvā śataṁ himā dyumantaṁ samidhīmahi. Vayasvanto vayaskṛtaṁ sahasvantaḥ sahaskṛtam. Agne sapatnadambhanamadabdhāso' adābhyam. Citrāvaso svasti te pāramaśīya (i). || 18 ||

Sam tvamagne sūryasya varcasāgathāḥ samṛṣīṇāṁ stutena. Sam priyeṇa dhāmna samahamāyuṣā sam varcasā sam prajayā saṁ rāyaspoṣena gmiṣīya (i) || 19 ||

14. O fire divine, this is your right place of birth, in all seasons, whence as soon as you spring to life, you ever shine. Knowing this, may you stay here and make our riches grow.(1)

15. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action and sovereign over all, whom the wise sages, and their descendants harness for domestic purposes and for the benefit of mankind.(1)

16. Following His eternal radiance, the learned ones have drawn the bright milk of knowledge from thousands of cows.(1)

17. O adorable Lord, you are protector of bodies; protect my body. O Lord, you are bestower of long life; bestow long life on me. Bestower of lustre you are; bestow lustre on me. O Lord, whatever deficiency I have in my body, kindly make it up for me.(1)

18. O adorable Lord, having enkindled you, may we keep you burning bright for a hundred winters. You are giver of life; may we get long life. You are giver of courage; may we have courage. You are destroyer of enemies and yourself uninjured; may we remain uninjured. O night, rich in shining stars, may I reach your end safe and secure.(1)

19. O adorable Lord, you come with the brilliance of the sun, hearing the praises offered by sages, to the place you love. May I be blessed with long life, lustre, progeny and plenty of wealth.(1)

अन्ध स्थान्धो वो भक्षीय मह स्थ महो वो भक्षीयोर्ज स्थोर्जं वो भक्षीय रायस्पोष स्थ रायस्पोषं वो भक्षीय ॥ २० ॥

रेवती रमध्वमस्मिन्योनावस्मिन् गोष्ठेऽस्मिँल्लोकेऽस्मिन् क्षये । इहैव स्त मापगात ॥ २१ ॥

सꣳहितासि विश्वरूप्यूर्जा माविश गौपत्येन ।
उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥ २२ ॥

राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानꣳ स्वे दमे ॥ २३ ॥

स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥ २४ ॥

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ।
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमꣳ रयिं दाः ॥ २५ ॥

Andha sthāndho vo bhakṣīya maha stha maho vo bhakṣīyorja sthorjam vo bhakṣīya rāyaspoṣa stha rāyaspoṣam vo bhakṣīya (i). || 20 ||

Revatī ramadhvamasminyonāvasmin goṣṭhe'smiṁlloke' smin kṣaye. Ihaiva sta māpagāta (i). || 21 ||

Saṁhitāsi viśvarūpyūrjāmāviśa gaupatyena. Upa tvāgne divedive doṣāvastardhiyā vayam. Namobharanta' emasi (i). || 22 ||

Rājantamadhvarāṇām gopāmṛtasya dīdivim. Vardhamānaṁ sve dame (i). || 23 ||

Sa naḥ piteva sūnave'gne sūpāyano bhava. Sacasvā naḥ svastaye (i). || 24 ||

Agne tvam no' antama' uta trātā śivo bhavā varūthyaḥ. Vasuragnirvasuśravā' acchā nakṣi dyumattamaṁ rayim dāḥ (i). || 25 ||

20. You are food; may I eat your food. You are respectable; may I also enjoy your respect. You are vigour; may I receive your vigour. You are plentiful riches; may I enjoy your plentiful riches.(1)

21. O wealth bestowing Nature's bounties, stay happily in this abode, in this fold, at this place, in this dwelling. Stay just here; do not go away.(1)

22. You are concentrated energy of every form. May you enter me so as to make me master of my sense-organs. Day and night we approach you, O Lord, with reverential homage through sublime thoughts and noble deeds.(1)

23. We approach you, O Lord, the radiant, the sustainer of the cosmos, the constant illuminator of truth, with humility to appreciate the glory ever-increasingly manifested in your creation.(1)

24. O Lord, be unto us easy of access, as a father is to his son. May you be ever-present with us for our sake.(1)

25. O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. (1)

तं त्वां शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ।
स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् ॥ २६ ॥
इड एह्यदित एहि काम्या एत । मयि वः कामधरणं भूयात् ॥ २७ ॥
सोमानꣳ स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजः ॥ २८ ॥
यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्द्धनः । स नः सिषक्तु यस्तुरः ॥ २९ ॥
मा नः शꣳसो अररुषो धूर्तिः प्रणङ् मर्त्यस्य । रक्षा णो ब्रह्मणस्पते ॥ ३० ॥
महि त्रीणामवोऽस्तु द्युक्षं मित्रस्यार्यम्णः । दुराधर्षं वरुणस्य ॥ ३१ ॥
नहि तेषाममा चन नाध्वसु वारणेषु । ईशे रिपुरघशꣳसः ॥ ३२ ॥
ते हि पुत्रासो अदितेः प्र जीवसे मर्त्याय । ज्योतिर्यच्छन्त्यजस्रम् ॥ ३३ ॥

Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ. Sa no bodhi śrudhī havamuruṣyā ṇo' aghāyataḥ. samasmāt (i). || 26 ||

Ida' ehyadita' ehi (i) kāmyā' eta. Mayi vaḥ kāmadharaṇam bhūyāt (ii). || 27 ||

Somānaṁ svaraṇam kṛṇuhi brahmaṇaspate. Kakṣīvantam ya' auśijaḥ (i) || 28 ||

Yo revānyo' amīvahā vasuvitpuṣṭivarddhanaḥ. Sa naḥ siṣaktu yasturaḥ (i). || 29 ||

Mā naḥ śaṁso' araruṣo dhūrtiḥ praṇaṅ martyasya. Rakṣā ṇo brahmaṇaspate (i) || 30 ||

Mahi trīṇāmavo'stu dyukṣam mitrasyāryamṇaḥ Durādharṣam varuṇasya (i). || 31 ||

Nahi teṣāmamā cana nādhvasu vāraṇeṣu. Iśe ripuraghaśaṁsaḥ (i). || 32 ||

Te hi putrāso' aditeḥ pra jīvase martyāya. Jyotiryacchantyajasram (i). || 33 ||

26. O most bright and resplendent adorable Lord, we earnestly solicit you for the happiness of ourselves and our friends. So please do understand us, and hear our invocation; may you keep us far from malevolent people.(1)

27. Come O divine wisdom, come O eternal life.(1) Come O all the desirable objects. May I obtain my heart's desire from you.(2)

28. O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.(1)

29. May He, who is opulent, the healer of the week-minded, and acquirer of riches, augmenter of nourishment, the prompt bestower of rewards, be favourable to us.(1)

30. Protect us, O all-wise God, so that no cruel censure of a malevolent creature may reach us.(1)

31. May we have great, wealth-giving and unassailable protection from the three, the sun, the wind and the waters.(1)

32. Over such people, may the sinful enemy never have sway either at their homes or on dangerous highways.(1)

33. They, the sons of Eternity, provide continuous light to mortal man, so that he may live long.(1)

कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे।
उपोपेन्नु मघवन् भूय इन्नु ते दानं देवस्य पृच्यते ॥ ३४ ॥

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ॥ ३५ ॥

परि ते दूडभो रथोऽस्माँ२ अश्नोतु विश्वतः। येन रक्षसि दाशुषः ॥ ३६ ॥

भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्यां सुवीरो वीरैः सुपोषः पोषैः ।
नर्य प्रजां मे पाहि शंस्य पशून्मे पाह्यथर्य पितुं मे पाहि ॥३७॥

आ गन्म विश्ववेदसमस्मभ्यं वसुवित्तमम् । अग्ने सम्राडभि द्युम्नमभि सह आ यच्छस्व ॥३८॥

अयमग्निर्गृहपतिर्गार्हपत्यः प्रजाया वसुवित्तमः ।
अग्ने गृहपतेऽभि द्युम्नमभि सह आ यच्छस्व ॥३९॥

अयमग्निः पुरीष्यो रयिमान् पुष्टिवर्धनः । अग्ने पुरीष्याभि द्युम्नमभि सह आ यच्छस्व ॥४०॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānaṁ devasya pṛcyate (i). || 34 ||

Tatsaviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt (i). || 35 ||

Pari te dūḍabho ratho'smāṁ' aśnotu viśvataḥ. Yena rakṣasi dāśuṣaḥ (i). || 36 ||

Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syāṁ suvīro vīraiḥ suposaḥ poṣaiḥ (i) Narya prajām me pāhi (ii) śaṁsya paśūnme pāhya-(iii) tharya pitum me pāhi (iv) || 37 ||

Āganma viśvavedasamasmabhyam vasuvittamam. Agne samrāḍabhi dyumnamabhi saha'āyacchasva (iv). || 38 ||

Aymaagnirgṛhapatirgārhapatyaḥ prajāyā vasuvittamaḥ. Agne gṛhapate'bhi dyumnamabhi saha'āyacchasva (i). || 39 ||

Ayamagniḥ purīṣyo rayimān puṣṭivardhanaḥ. Agne purīṣyābhi dyumnamabhi saha'āyacchasva (i). || 40 ||

34. O resplendent, you never injure a sacrificer; on the other hand you favour him. O Lord of wealth, your divine donation to sacrificer always increases more and more.(1)

35. May we imbibe in ourselves the choicest effulgence of the divine creator, so that he evokes our intellects.(1)

36. O adorable Lord, may your indestructible chariot, with which you guard donors, offer us protection from all the sides.(1)

37. O being, becoming and bliss! May I be a good progenitor with children; may I be a good father with sons; may I be opulent with riches.(1) O friendly to men, protect my progeny.(2) O praiseworthy, protect my cattle.(3) O unperturbable, protect my food.(4)

38. We have approached you the omniscient Lord. You are the donor of best riches to us. O foremost emperor, bestow on us power and glory.(1)

39. This fire is the lord of the house. This is most useful for the household. This bestows wealth for the sake of progeny. O fire, lord of the house, bestow on us power and glory.(1)

40. This fire is the vitality in animals, source of riches, strengthener and invigorator. O fire, vitality of animals, bestow on us power and glory.(1)

गृहा मा बिभीत मा वेपध्वमूर्जं बिभ्रत एमसि ।
ऊर्जं बिभ्रद्वः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः ॥४१॥

येषामध्येति प्रवसन्येषु सौमनसो बहुः । गृहानुपह्वयामहे ते नो जानन्तु जानतः ॥४२॥

उपहूता इह गाव उपहूता अजावयः । अथो अन्नस्य कीलाल उपहूतो गृहेषु नः ।
क्षेमाय वः शान्त्यै प्रपद्ये शिवꣳ शग्मꣳ शंयोः शंयोः ॥४३॥

प्रघासिनो हवामहे मरुतश्च रिशादसः । करम्भेण सजोषसः ॥४४॥

यद्ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यदेनश्चकृमा वयमिदं तदवयजामहे स्वाहा ॥४५॥

मो षू ण इन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः ।
महश्चिद्यस्य मीढुषो यव्या हविष्मतो मरुतो वन्दते गीः ॥४६॥

अक्रन् कर्म कर्मकृतः सह वाचा मयोभुवा । देवेभ्यः कर्म कृत्वास्तं प्रेत सचाभुवः ॥४७॥

Gṛhā mā bibhīta mā vepadhvamūrjam bibhrata' emasi. Ūrjam bibhradvaḥ sumanāḥ sumedhā gṛhānaimi manasā modamānaḥ (i). || 41 ||

Yeṣāmadhyeti pravasanyeṣu saumanaso bahuḥ. Gṛhānupahvayāmahe te no jānantu jānataḥ (i). || 42 ||

Upahūtā' iha gāva' upahūtā ajāvayaḥ. Atho annasya kīlāla' upahūto gṛheṣu naḥ (i) Kṣemāya vaḥ śāntyai prapadye śivaṁ śagmaṁ śaṁyoḥ śaṁyoḥ (ii). || 43 ||

Praghāsino havāmahe marutśca riśādasah. Karambheṇa sajoṣasaḥ (i). || 44 ||

Yadgrāme yadaraṇye yatsabhāyām yadindriye. yadenaścakṛmā vayamidam tadavayajāmahe svāhā (i). || 45 ||

Mo ṣu ṇa' indrātra pṛtsu devairasti hi ṣmā te śuṣminnavayāḥ. Mahaścidyasya mīḍhuṣo yavyā haviṣmato maruto vandate gīḥ (i). || 46 ||

Akran karma karmakṛtah saha vācā mayobhuvā. Devebhyaḥ karma kṛtvāstam preta sacābhuvaḥ (i). || 47 ||

41. O homes, don't be frightened; do not tremble; full of vigour here I come. I come to you O homes, full of vigour, with a good heart, with good intellect and with a cheerful mind.(1)

42. We are approaching the homes, of which a person travelling afar thinks time and again and where there is a lot of affection. We remember and recognize them. May they also recognize us.(2)

43. I have found the cows in good condition and in good condition the goats and sheep have been brought to me. And the delicious foods abound in our home.(1) I approach you for safety and peace. May I have joy, happiness and bliss here.(2)

44. We invite the soldiers, who are good eaters and killers of bad people. Let them enjoy our barley meal.(1)

45. Whatever sin we commit either in village or in the wild, whether in assembly or in privacy or with our bodies, we expiate ourselves from it by performing this sacrifice.(1)

46. O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the bestower of blessings and kind accepter of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too.(1)

47. Experts have performed their work with delightsome voice. Having completed your work for Nature's bounties, all you friends, depart for your several homes.(1)

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः ।
अव देवैर्देवकृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि ॥४८॥
पूर्णा दर्वि परा पत सुपूर्णा पुनरा पत । वस्नेव विक्रीणावहा इषमूर्जं शतक्रतो ॥४९॥
देहि मे ददामि ते नि मे धेहि नि ते दधे । निहारं च हरासि मे निहारं नि हराणि ते स्वाहा ॥५०॥
अक्षन्नमीमदन्त ह्यव प्रिया अधूषत ।
अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी ॥५१॥
सुसन्दृशं त्वा वयं मघवन्वन्दिषीमहि ।
प्र नूनं पूर्णवन्धुर स्तुतो यासि वशाँ२ अनु योजा न्विन्द्र ते हरी ॥५२॥
मनो न्वाह्वामहे नाराशंसेन स्तोमेन । पितॄणां च मन्मभिः ॥५३॥
आ न एतु मनः पुनः क्रत्वे दक्षाय जीवसे । ज्योक् च सूर्यं दृशे ॥५४॥

Avabhṛtha nicunpuṇa nicerurasi nicumpuṇaḥ. Ava devair-devakṛtameno'yāsiṣamava martyaiṙmartyakṛtam pururāvṇo deva riśaspāhi (i). || 48 ||

Pūrṇā darvi parā pata supūrṇā punarāpata. Vasneva vikrīṇāvahā' iṣamūrjaṁ śatakrato (i). || 49 ||

Dehi me dadāmi te ni me dhehi ni te dadhe. Nihāram ca harāsi me nihāram niharāṇi te svāhā (i). || 50 ||

Akṣannamimadanta hyava priyā'adhūṣata. Astoṣata svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī (i). || 51 ||

Susandṛaśam tvā vayam maghavanvandiṣīmahi. Pra nūnam pūrṇabandhura stuto yāsi vaśāṁ' anu yojā nviṅdra te harī (i) || 52 ||

Mano nvāhvāmahe nārāśaṁsena stomena. Pitṛṇām ca man-mabhiḥ (i). || 53 ||

Ā na' etu manaḥ punaḥ kratve dakṣāya jīvase. Jyok ca suryam dṛśe (i). || 54 ||

48. O purificatory sacrifices, you are ever-moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones the sins committed against the enlightened, and by mortals the sins committed against the mortals. O Lord, protect me from the torturing sins.(1)

49. O ladle, full to the brim may you go up; and come down overflowing still. O accomplisher of noblest deeds, let both of us barter our merchandise, i.e. mine the food and your's the vigo (1)

50. Give me and I give to you. Fulfil me and I fulfil you. Present to me your gifts and I present to you mine. *Svāhā*.(1)

51. The sense-organs had their sufficient enjoyment through the pleasure you have given them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.(1)

52. O bountiful self, we praise you, since you look benignly on all. Thus praised by us, and fully equipped, may you ride on your chariot (human body). May you proceed on righteous path, and put your senses in control.(1)

53. With songs praising the common people and with lyrics praising the elders, we invoke the mind.(1)

54. May our spirit return to us for active and efficient living. May we see the sun for long.(1)

पुनर्नः पितरो मनो ददातु दैव्यो जनः । जीवं व्रातꣳ सचेमहि ॥५५॥

वयꣳ सोम व्रते तव मनस्तनूषु बिभ्रतः । प्रजावन्तः सचेमहि ॥५६॥

एष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व स्वाहै—ष ते रुद्र भाग आखुस्ते पशुः ॥५७॥

अव रुद्रमदीमह्यव देवं त्र्यम्बकम् ।
यथा नो वस्यसस्करद्यथा नः श्रेयसस्करद्यथा नो व्यवसाययात् ॥५८॥

भेषजमसि भेषजं गवेऽश्वाय पुरुषाय भेषजम् । सुखं मेषाय मेष्यै ॥५९॥

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ।
त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मामुतः ॥६०॥

एतत्ते रुद्रावसं तेन परो मूजवतोऽतीहि ।
अवततधन्वा पिनाकावसः कृत्तिवासा अहिꣳसन्नः शिवोऽतीहि ॥६१॥

Punarnaḥ pitaro mano dadātu daivyo janaḥ. Jīvam vrātaṁ jīataṁ sacemahi (i). || 55 ||

Vayaṁ soma vrate tava manastanūṣu bibhrataḥ. Prajāvantaḥ sacemahi (i). || 56 ||

Eṣa te rudra bhāgaḥ saha svasrāmbikayā tam juṣasva svāhai (i) ṣa te rudra bhāga' ākhuste paśuḥ (ii). || 57 ||

Ava rudramadīmahyava devam tryambakam. Yathā no vasyasaskaradyathā naḥ śreyasaskaradyathā no vyavasāyayāt (i). || 58 ||

Bheṣajamasi bheṣajam gave'śvāya puruṣāya bheṣajam. Sukham meṣāya meṣyai (i). || 59 ||

Tryambakam yajāmahe sugandhim puṣṭivardhanam. Urvārukamiva bandhanānmṛtyormukṣīya mā'mṛtāt (i). Tryambkam yajāmahe sugandhim pativedanam. Urvārukamiva bandhanādito mukṣīya māmutaḥ. (ii) || 60 ||

Etatte rudrāvasam tena paro mūjavato'tīhi. Avatatdhanvā pinākāvasaḥ kṛttivāsā' ahiṁsannaḥ śivo'tīhi (i). || 61 ||

55. O elders and enlightened ones, may you give us again the spirit, so that we may live with family of the living.(1)

56. O blissful Lord, regaining spirit in our bodies, may we, having good progeny, abide by your laws.(1)

57. O vital breath, this portion (of oblation) is for you. Take it and enjoy it with your sister, the autumn. *Svāhā*.(1) O vital breath, this is your portion; let tubers be your food.(2)

58. We have pleased the vital breath the triocular, so that he may provide us with decent accommodation, make us more respectable in society and endow us with firm determination.(1)

59. You are the healing remedy; remedy for cow, for horse and remedy for man; relief for ram and ewe.(1)

60. We worship the mother of three regions, with fragrant fame, and the augmenter of prosperity; may I be liberated from death like a cucumber from its stalk, but not bereft of immortality.(1) We worship the mother of three regions, with fragrant fame and who avails protectors for us; may I be liberated from this world, like a cucumber from its stalk, but not bereft of that one.(2)

61. O vital breath, the commander of the vital system, here is food for your journey. Take it and depart. Go across the grassy mountain with your bow unstrung and covered with cloth, wearing skin. Pleased with our homage go without causing any injury to us.(1)

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम्। यद्देवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥६२॥

शिवो नामासि स्वधितिस्ते पिता नमस्ते अस्तु मा मा हिंसीः।

नि वर्तयाम्यायुषेऽन्नाद्याय प्रजननाय रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय ॥६३॥

[अ० ३, कं० ६३, मं० सं० ७९]

इति तृतीयोऽध्यायः।

Tryāyuṣam jamadagneḥ kaśyapasya tryāuṣam. Yaddeveṣu tryāyuṣam tanno' astu tryāyuṣam (i). || 62 ||

Śivo nāmāsi svadhitiste pitā namaste' astu mā mā hiṁsīḥ (i). Ni varttayāmyāuṣe'nnādyāya prajananāya rāyaspoṣāya suprajāstvāya suvīryāya (ii). || 63 || (K = 63; M = 79)

62. Men full of vital heat live three spans of life; men of vision also live three spans of life. The enlightened ones also have three spans of life. May we be blessed with the same three spans of life.(1)

63. O gracious God, your name is auspicious; your adamantine determination is our protector. Our reverence to you. May you not injure me.(1) I aspire for long life, for foodgrain, for progeny, for wealth and prosperity, for praiseworthy offspring and reputed valour.(2)

अथ चतुर्थोऽध्यायः ।

एदमगन्म देवयजनं पृथिव्या यत्र देवासो अजुषन्त विश्वे ।
ऋक्सामाभ्याꣳ सन्तरन्तो यजुर्भी रायस्पोषेण समिषा मदेम ।
इमा आपः शमु मे सन्तु देवी ओषधे त्रायस्व स्वधिते मैनꣳ हिꣳसीः ॥१॥

आपो अस्मान्मातरः शुन्धयन्तु घृतेन नो घृतप्वः पुनन्तु ।
विश्वꣳ हि रिप्रं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूत एमि ।
दीक्षातपसोस्तनूरसि तां त्वा शिवाꣳ शग्मां परि दधे भद्रं वर्णं पुष्यन् ॥ २ ॥

महीनां पयोऽसि वर्चोदा असि वर्चो मे देहि ।
वृत्रस्यासि कनीनकश्चक्षुर्दा असि चक्षुर्मे देहि ॥ ३ ॥

Edamaganma devayajanam pṛthivyā yatra devāso' ajuṣanta viśve. Ṛk sāmābhyāṁ santaranto yajurbhī rāyaspoṣeṇa samiṣā madema (i). Imā' āpaḥ śamu me santu devī (ii) oṣadhe trāyasva (iii) svadhite mainaṁ hiṁsīḥ (iv). || 1 ||

Āpo' asmānmātaraḥ śundhyantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripram pravahanti devīrudidābhyaḥ śucirā pūta' emi (i) Dīkṣātapasostanūrasi tām tvā śivāṁ śagmām pari dadhe bhadram varṇam puṣyan (ii) || 2 ||

Mahīnām payo'si varcodā'asi varco me dehi (i). Vṛtrasyāsi kanīnakaścakṣurdā'asi cakṣurme dehi (ii). || 3 ||

CHAPTER FOUR

1. We have arrived from all around at this place of the earth where sacrifices for the bounties of Nature are performed and where all the enlightened ones delight. Crossing over with the help of the hymns of knowledge (*Ṛks*), devotional songs *(Sāmans)* and sacred actions *(Yajus)* may we be pleased with food and abundant riches, and rejoice.(1)

May these divine waters be well for me.(2)

O medicinal herb, save him.(3)

O knife (of the surgeon) may you not injure him.(4)

2. May waters, the mothers of all, cleanse us.

May the purifiers of butter purify us with melted butter. These divine waters carry off all the dirt of sins. Purified with these all around, I rise up clean and pure.(1)

O Lord, you are the embodiment of consecration and penance. You the gracious and pleasing, I adopt and put on a nice appearance.(2)

3. O waters, you are the milk of the earth, bestower of lustre; bestow lustre on me.(1)

You are the pupil of the cloud's eye, bestower of good vision; bestow vision on me.(2)

चित्पतिर्मा पुनातु वाक्पतिर्मा पुनातु देवो मा सविता पुनात्वच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः।
तस्य ते पवित्रपते पवित्रपूतस्य यत्कामः पुने तच्छकेयम् ॥ ४ ॥

आ वो देवास ईमहे वामं प्रयत्यध्वरे । आ वो देवास आशिषो यज्ञियासो हवामहे ॥५॥

स्वाहा यज्ञं मनसः स्वाहोरोरन्तरिक्षात्स्वाहा द्यावापृथिवीभ्याᳬ स्वाहा वातादारभे स्वाहा ॥६॥

आकूत्यै प्रयुजेऽग्नये स्वाहा मेधायै मनसेऽग्नये स्वाहा दीक्षायै तपसेऽग्नये स्वाहा सरस्वत्यै पूष्णेऽग्नये स्वाहा । आपो देवीर्बृहतीर्विश्वशम्भुवो द्यावापृथिवी उरो अन्तरिक्ष । बृहस्पतये हविषा विधेम स्वाहा ॥७॥

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥८॥

ऋक्सामयोः शिल्पे स्थस्ते वामारभे ते मा पातमास्य यज्ञस्योदृचः ।
शर्मासि शर्म मे यच्छ नमस्ते अस्तु मा मा हिᳬसीः ॥९॥

Citapatirmā punātu (i) vākpatirmā punātu (ii) devo mā savitā punātvacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Tasya te pavitrapate pavitrapūtasya yatkāmaḥ pune tacchakeyam (iii). || 4 ||

Ā vo devāsa' īmahe vāmam prayatyadhvare. Ā vo devāsa' āśiṣo yajñiyāso havāmahe (i) || 5 ||

Svāhā yajñam manasaḥ (i) svāhororantariksāt svāhā (ii) dyāvāpṛthivibhyāṁ svāhā (iii) vātādārabhe svāhā (iv). || 6 ||

Ākūtyai'gnaye svāhā (i) medhāyai manase'gnaye svāhā (ii) dīkṣāyai tapase'gnaye svāhā (iii) sarasvatyai puṣṇe'gnaye svāhā (iv). Āpo devīrbṛhatirviśvaśambhuvo dyāvāpṛthivī' uro' antarikṣa. Bṛhaspataye haviṣā vidhema svāhā (v). || 7 ||

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya' iṣudhyati dyumnam vṛṇīta puṣyase svāhā (i). || 8 ||

Ṛksāmayoḥ śilpe sthaste vāmārabhe te mā pātamāsya yajñasodṛcaḥ (i). Śarmāsi śarma me yaccha namaste' astu mā mā himsīḥ (ii). || 9 ||

4. May the Lord of mind purify me.(1)

May the Lord of speech purify me.(2)

May the Creator God purify me with holeless strainer of sun's rays. O Lord of purification, purified with purity itself, may I be able to achieve my heart's desire with which I purify myself.(3)

5. O bounties of Nature, with this sacrifice, as it proceeds, we beg you for all round wealth. We invoke you, O bounties of Nature, for your blessings, the fruits of the sacrifice.(1)

6. To the sacrifice, I dedicate with mind.(1)

I dedicate with the grace of the vast mid-space.(2)

I dedicate with the grace of the heaven and earth.(3)

I began this sacrifice with the grace of the wind. *Svāhā*.(4)

7. For having firm determination I dedicate to the fire of activity.(1)

For having wisdom I dedicate to the fire of mental power.(2)

For having consecration I dedicate to the fire of austerity.(3)

For having speech I dedicate to the nourishing fire.(4)

O divine, vast waters, beneficial to all, O heaven and earth, and extensive midspace, we offer our oblations to the Lord Supreme. *Svāhā*.(5)

8. Let all the mortals desire the company of the creator Lord, our leader. All the people beg Him for riches. May you also approach the glorious Lord for nourishment.(1)

9. You two are the arts and crafts of the *Ṛks* and the *Sāmans*. I begin with both of them. May both of them protect me till the last hymn of this sacrifice.(1)

You are the shelter, give me shelter. My reverence to you. May you not injure me.(2)

ऊर्गस्याङ्गिरस्यूर्णम्रदा ऊर्जं मयि धेहि । सोमस्य नीविरसि विष्णोः शर्मासि शर्म यजमानस्येन्द्रस्य योनिरसि सुसस्याः कृषीस्कृधि । उच्छ्रयस्व वनस्पत ऊर्ध्वो मा पाह्यꣳहस आस्य यज्ञस्योदृचः ॥१०॥

व्रतं कृणुताग्निर्ब्रह्माग्निर्यज्ञो वनस्पतिर्यज्ञियः । दैवीं धियं मनामहे सुमृडीकामभिष्टये वर्चोधां यज्ञवाहसꣳ सुतीर्था नो असद्वशे । ये देवा मनोजाता मनोयुजो दक्षक्रतवस्ते नोऽवन्तु ते नः पान्तु तेभ्यः स्वाहा ॥११॥

श्वात्राः पीता भवत यूयमापो अस्माकमन्तरुदरे सुशेवाः ।
ता अस्मभ्यमयक्ष्मा अनमीवा अनागसः स्वदन्तु देवीरमृता ऋतावृधः ॥१२॥

इयं ते यज्ञिया तनूरपो मुञ्चामि न प्रजाम् ।
अꣳहोमुचः स्वाहाकृताः पृथिवीमा विशत पृथिव्या सम्भव ॥१३॥

अग्ने त्वꣳ सु जागृहि वयꣳ सु मन्दिषीमहि । रक्षा णो अप्रयुच्छन् प्रबुधे नः पुनस्कृधि ॥१४॥

Ūrgasyāngirasyūrṇammṛadā' ūrjam mayi dhehi (i). Somasya nīvirasi (ii) viṣṇoḥ śarmāsi śarma yajamānasya (iii) indrasya yonirasi (iv) susasyāḥ kṛṣīskṛdhi (v) Ucchrasyasva vanaspata' ūrdhvo mā pāhyaṁhasa' āsya yajñasyodṛcaḥ (vi). || 10 ||

Vratam kṛṇutāgnirbrhmāgniryajño vanaspatiryajñiyaḥ (i). Daivīm dhiyam manāmahe sumṛdīkāmabhiṣṭaye varcodhām yajñavāhasaṁ sutīrthā no'asadvaśe (ii). Ye devā manojātā manoyujo dakṣakratavaste no'vantu te naḥ pāntu tebhyaḥ svāhā (iii). || 11 ||

Śvātrāḥ pītā bhavata yūyamāpo' asmākamantarudare suśevāḥ. Tā' asmbhyamayakṣmā' anamīvā' anāgasaḥ svadantu devīramṛtā' ṛtāvṛdhaḥ (i). || 12 ||

Iyam te yajñiyā tanor (i) apo muñcāmi na prajām. Aṁhohmucaḥ svāhākṛtāḥ pṛthivīmā viśata (ii) pṛthivyā sambhava (iii) || 13 ||.

Agne tvaṁ su jāgṛhi vayaṁ sumandiṣīmahi. Rakṣā ṇo' aprayucchan prabudhe naḥ punaskṛdhi (i) || 14 ||.

10. You, soft as wool, are the vigour of the austere. Bestow vigour on me.(1)

You are the girdle of the blissful Lord.(2)

You are the shelter of the sacrifice. Give shelter to the sacrificer.(3)

You are the origin of rain.(4)

Make our agriculture yielding abundant grains.(5)

Grow up, O plant, and spread. Protect me from evil till the last hymn of this sacrifice.(6)

11. Take the sacred vow. The fire is the supreme Divine; the fire is the sacrifice; the sacrificial plant is the sacrifice.(1)

We beg for the divine intellect, bestower of happiness, bestower of lustre, accomplisher of sacrifice, so that our sacrifice may be accomplished. May that intellect, an easy aid to take us across, be in our control.(2)

May the divine faculties, born of mind, endowed with mind, and determined expert workers, guard us; may they protect us. Dedications to them.(3)

12. O waters, having been drunk, become pleasing and refreshing in our belly. May those divine waters, free from diseases and germs, and free from dirt, be of pleasant taste, bestowers of immortality and promoters of law.(1)

13. This is your sacrificial embodiment.(1)

I release the water, but not the offspring. O freers from sin, consecrated by oblations, enter the earth.(2)

Be united with the earth.(3)

14. O adorable Lord, keep well awake so that we may have a pleasant sleep. Guard us without negligence. Prepare us for waking up again.(1)

पुनर्मनः पुनरायुर्म आऽगन् पुनः प्राणः पुनरात्मा म आऽगन् पुनश्चक्षुः पुनः श्रोत्रं म आऽगन् ।
वैश्वानरो अदब्धस्तनूपा अग्निर्नः पातु दुरितादवद्यात् ॥१५॥

त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा । त्वं यज्ञेष्वीड्यः ।
रास्वेयत्सोमा भूयो भर देवो नः सविता वसोर्दाता वस्वदात् ॥१६॥

एषा ते शुक्र तनूरेतद्वर्चस्तया सम्भव भ्राजं गच्छ ।
जूरसि धृता मनसा जुष्टा विष्णवे ॥१७॥

तस्यास्ते सत्यसवसः प्रसवे तन्वो यन्त्रमशीय स्वाहा ।
शुक्रमसि चन्द्रमस्यमृतमसि वैश्वदेवमसि ॥१८॥

चिदसि मनासि धीरसि दक्षिणासि क्षत्रियासि यज्ञियास्यदितिरस्युभयतःशीर्ष्णी ।
सा नः सुप्राची सुप्रतीच्येधि मित्रस्त्वा पदि बध्नीतां पूषाऽध्वनस्पात्विन्द्रायाध्यक्षाय ॥१९॥

अनु त्वा माता मन्यतामनु पिताऽनु भ्राता सगर्भ्योऽनु सखा सयूथ्यः ।
सा देवि देवमच्छेहीन्द्राय सोमꣳ रुद्रस्त्वा वर्त्तयतु स्वस्ति सोमसखा पुनरेहि ॥२०॥

Punarmanaḥ punārayurma' āgan punaḥ prāṇaḥ punarātmā ma' āgan punaścakṣuḥ punaḥ śrotam ma' āgan. Vaiśvānaro' adabdhastanūpā' agnirnaḥ pātu duritādavadyāt (i) || 15 ||.

Tvamagne vratapā'asi deva' ā martyeṣvā. Tvam vajñeṣvīḍyaḥ (i). Rāsveyatsomā bhūyo bhara devo naḥ savitā vasordāta vasvadāt (ii). || 16 ||

Eṣā te śukra tanūretadvarcastayā sambhava bhrājam gaccha (i). Jūrasi dhṛtā manasā juṣṭā viṣṇave (ii). || 17 ||

Tasyāste satyasavasaḥ prasave tanvo yantramaśīya svāhā. Śukramasi candramasyamṛtamasi vaiśvadevamasi (i). || 18 ||

Cidasi manāsi dhīrasi dakṣiṇāsi kṣatriyāsi yajñyāsyaditira-syubhayataḥ śīrṣṇī. Sānaḥ suprācī supratīcyedhi mitrastvā padi badhnītām pūṣā'dhvanaspātvindrā yāḍhyakṣāya (i). ||19||

Anu tvā mātā manyatāmanu pitā'nu bhrātā sagarbhyo'nu sakhā sayūthyaḥ. Sā devi devamacchehīndrāya somaṁ rud-rastvā varttayatu svasti somasakhā punarehi (i). || 20 ||

15. Again the mind has come back to me and again the life. Again the breath and again the soul has come back to me. Again the vision and again the hearing has come back to me. May the adorable Lord, kind to all men, always uninjured, protector of bodies, protect us from dishonourable evils.(1)

16. O foremost adorable God, you are the protector Lord of sacred vows of mortals as well as of the enlightened ones. You are to be adored at sacrifices.(1)

O blissful Lord, give us this much wealth. Give us still more. The Creator Lord, bestower of riches, has already given abundant wealth to us.(2)

17. O brilliant one, this is your embodiment. This is your lustre. Combine with it and glow with splendour.(1)

You are the life upheld by mind and agreeable to sacrifice.(2)

18. By impulsion of yours, whose impulses are always real, may I gain the sturdiness of body. You are brilliant; you are blissful; you are immortal, and agreeable to all the bounties of Nature you are.(1)

19. You are the apprehending faculty; you are the mind, you are the intellect; you are the skill incarnate; you are protector from injuries; you are deserving sacrifice; you are the eternity with heads on both the sides. Be pleasing to us while coming forward as well as on the return. May the friendly Lord detain you by holding your foot and may the nourisher Lord guard your pathway to the resplendent Lord, the Overseer.(1)

20. May the mother allow you; may the father, may the brother born of the same mother, and may the friend of the same clan allow you. O illuminating intellect, go to the Lord and fetch bliss for the aspirant. May the dreadful Lord enable you to return safely. Come back along with bliss.(1)

वस्व्यस्यदितिरस्यादित्यासि रुद्रासि चन्द्रासि ।
बृहस्पतिष्ट्वा सुम्ने रम्णातु रुद्रो वसुभिरा चके ॥२१॥

अदित्यास्त्वा मूर्धन्नाजिघर्मि देवयजने पृथिव्या इडायास्पदमसि घृतवत् स्वाहा । अस्मे रमस्व— स्मे ते बन्धु— स्त्वे रायो मे रायो मा वयꣳ रायस्पोषेण वियौष्म तोतो रायः ॥२२॥

समख्ये देव्या धिया सं दक्षिणयोरुचक्षसा ।
मा म आयुः प्रमोषीर्मो अहं तव वीरं विदेय तव देवि सन्दृशि ॥२३॥

एष ते गायत्रो भाग इति मे सोमाय ब्रूतादेष ते त्रैष्टुभो भाग इति मे सोमाय ब्रूतादेष ते जागतो भाग इति मे सोमाय ब्रूताच्छन्दोनामानाꣳ साम्राज्यं गच्छेति मे सोमाय ब्रूतादास्माकोऽसि शुक्रस्ते ग्रह्यो विचितस्त्वा वि चिन्वन्तु ॥२४॥

अभि त्यं देवꣳ सवितारमोण्योः कविक्रतुमर्चामि सत्यसवꣳ रत्नधामभि प्रियं मतिं कविम् ।
ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः ।
प्रजाभ्यस्त्वा प्रजास्त्वाऽनुप्राणन्तु प्रजास्त्वमनुप्राणिहि ॥२५॥

Vasvyasyaditirasyādityāsi rudrāsi candrāsi. Bṛhaspatiṣṭvā sumne ramṇātu rudro vasubhirācake (i). || 21 ||

Adistyāstvā mūrddhannājigharmmi devayajane pṛthivyā' iḍāyāspadamasi ghṛtavat svāhā (i). Asmeramasva (ii) -sme te bandhu (iii) stve rāyo (iv) me rāyo (v) māvayaṁ rāyaspoṣeṇa viyauṣma (vi) toto rāyaḥ (vii). || 22 ||

Samakhye devyā dhiyā sam dakṣiṇayoruckṣasā. Mā ma'āyuḥ pramoṣirmo' aham tava vīram videya tava devi sandṛsi (i). || 23 ||

Eṣa te gāyatro bhāga'iti me somāya brūtādeṣa te traiṣṭubho bhāga'iti me somāya brūtādeṣa te jāgato bhāga'iti me somāya brūtācchandonāmānāṁ sāmrājyam gaccheti me somāya brūtādāsmāko'si śukraste grahyo vicitastvā vi cinvantu (i). || 24 ||

Abhi tyam devaṁ savitāramoṇyoḥ kavikratumarcāmi satyasavaṁ ratnadhāmabhi priyam matim kavim. Urdhvā yasyāmatirbhā' adidyutatsavīmani hiraṇyapāṇiramimīta sukratuḥ kṛpā svaḥ (i). Prajābhyastvā (ii) prajāstvā'nuprāṇantu prajāstvamanuprāṇihi (iii). || 25 ||

21. (O illuminating intellect), you are the wealth incarnate. You are the eternity. You are the child of eternity as well. You are dreadful; you are bestower of bliss. May the Lord Supreme keep you in comfort and may the dreadful Lord of creatures make you glitter with riches.(1)

22. In the sacrifice for the bounties of Nature, I pour you on the head of the earth. On the earth you are the seat of intellect, rich with melted butter. *Svāhā*.(1)

Play with us.(2)

We are your brethren.(3)

Your riches(4) (are) my riches.(5)

May we never be deprived of riches and nourishment.(6)

Yours be the riches.(7)

23. O illuminating intellect, I have seen you with the divine thought and extensive vision. May you not steal my life, nor shall I yours. May I get a hero-son by your divine grace.(1)

24. May he tell me: "this is your share of bliss pertaining to the *gāyatrī* metre". May he tell me: "this is your share of bliss pertaining to the *triṣṭubh* metre". May he tell me: "this is your share of bliss pertaining to the *jagatī* metre." May he tell me: "you gain the kinship over other metres also". Now O bliss, you are ours. Brightening is your intake. Let the experts pick you out.(1)

25. I worship that God who is the creator of heaven and earth, who is far-sighted in actions, who is of true impulsion, bestower of jewels, who is lovable in all respects, who is wise and sees the past and future as well as the present; whose form and brilliance glow high above in heaven. That golden-handed Lord has measured the space with skilful imagination.(1)

You for living creatures.(2)

May the creatures live following you. May you inspire the creatures to follow you.(3)

शुक्रं त्वा शुक्रेण क्रीणामि चन्द्रं चन्द्रेणामृतममृतेन ।
सग्मे ते गोरस्मे ते चन्द्राणि तपसस्तनूरसि प्रजापतेर्वर्णः परमेण पशुना क्रीयसे
सहस्रपोषं पुषेयम् ॥२६॥

मित्रो न एहि सुमित्रध इन्द्रस्योरुमा विश दक्षिणमुशन्नुशन्तꣳ स्योनः स्योनम् ।
स्वान भ्राजाङ्घारे बम्भारे हस्त सुहस्त कृशानवेते वः सोमक्रयणास्तान्रक्षध्वं मा वो दभन् ॥२७॥

परि माऽग्ने दुश्चरिताद्बाधस्वा मा सुचरिते भज ।
उदायुषा स्वायुषोदस्थाममृताँ२ अनु ॥२८॥

प्रति पन्थामपद्महि स्वस्तिगामनेहसम् । येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥२९॥

अदित्यास्त्वगस्य—दित्यै सद आसीद ।
अस्तभ्नाद्द्यां वृषभो अन्तरिक्षममिमीत वरिमाणं पृथिव्याः ।
आऽसीदद्विश्वा भुवनानि सम्राड्विश्वेत्तानि वरुणस्य व्रतानि ॥३०॥

Śukram tvā śukreṇa krīṇāmi candram candreṇāmṛtamṛtena (i). Sagme te gorasme te candrāṇi (ii) tapasastanūrasi prajāpatervarṇaḥ parameṇa paśunā krīyase sahasraposạm puṣeyam (iii). || 26 ||

Mitro na'.ehi sumitradha' indrasyorumā viśa dakṣiṇa- (i) muśannuśantaṁ syonaḥ syonam (ii). Svāna bhrājāṇghāre bambhāre hasta suhasta kṛśānavete vaḥ somakrayaṇāstānrakṣadhvam mā vo dabhan (iii). || 27 ||

Pari mā'gne duścaritādvādhasvā mā sucarite bhaja (i). Udāyuṣā svāyuṣodasthāmamṛtāṁ' anu (ii). || 28 ||

Prati panth āmapadmahi svastigāmanehasam. Yena viśvāḥ pari dviṣo vṛṇakti vindate vasu (i). || 29 ||

Adityāstvagasya- (i) dityai sada' āsīda (ii). Astabhnāddyām vṛṣabho' antarikṣamamimīta varimāṇam pṛthivyāḥ. Āsīdadviśvā bhuvanāni samrāḍviśvettāni varuṇasya vratāni (iii). || 30 ||

26. I purchase you O pure, with pure. I purchase you O blissful, with bliss. I purchase you, O immortal, with immortal.(1)

May the sacrificer have your cow and may we have your gold pieces.(2)

You are the embodiment of austerity and the form of the Lord of creatures. You are purchased with the sublimest of all the creatures. May I flourish with thousandfold nourishment.(3)

27. O helper of good friends, being a friend come to us. May you be seated on the right lap of the resplendent Lord.(1)

Pleasing on pleasing, and comfortable on comfortable.(2)

Teacher, illuminator, enemy of the sin, nourisher of the world, always joyful, skilled in handicrafts, and helper of the weak—these are the prices of your bliss. Keep these secure. May no one divest you of these.(3)

28. O adorable Lord, restrain me firmly from evil conduct. Keep me on the righteous path.(1)

May I rise up to the immortals, leading a long and virtuous life.(2)

29. May we follow the path that leads to real bliss and where there is no crime; treading on which one is far from all animosity and achieves the wealth supreme.(1)

30. You are the skin of the earth.(1)

Be seated in the lap of the earth.(2)

The powerful Lord keeps the sky and the interspace steady in their places. He has measured the expanse of the earth. He, the sovereign, has pervaded all the worlds. All these are the ordinances of the venerable Lord.(3)

वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु ।
हृत्सु क्रतुं वरुणो विक्ष्वग्निं दिवि सूर्यमदधात् सोममद्रौ ॥ ३१ ॥

सूर्यस्य चक्षुरारोहाग्नेरक्ष्णः कनीनकम् । यत्रैतशेभिरीयसे भ्राजमानो विपश्चिता ॥३२॥

उस्रावेतं धूर्षाहौ युज्येथामनश्रू अवीरहणौ ब्रह्मचोदनौ ।
स्वस्ति यजमानस्य गृहान् गच्छतम् ॥३३॥

भद्रो मेऽसि प्रच्यवस्व भुवस्पते विश्वान्यभि धामानि ।
मा त्वा परिपरिणो विदन् मा त्वा परिपन्थिनो विदन् मा त्वा वृका अघायवो विदन् ।
श्येनो भूत्वा परा पत यजमानस्य गृहान् गच्छ तन्नौ संस्कृतम् ॥३४॥

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतꣳ सपर्यत ।
दूरेदृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शꣳसत ॥३५॥

Vaneṣu vyantarikṣam tatāna vājamarvatsu paya' usriyāsu. Hṛtsu kratum varuṇo vikṣvagnim divi suryamadahāt somamadrau (i). || 31 ||

Sūryasya cakṣurārohāgnerakṣṇaḥ kanīnakam. Yatraitaśebhirīyase bhrājamāno vipaścitā (i). || 32 ||

Usrāvetam dhūrṣāhau yujyethāmanaśrū' avīrahaṇau brahmacodanau. Svasti yajamānasya gṛhān gacchatam (i). || 33 ||

Bhadro me'si pracyavasva bhuvaspate viśvānyabhi dhāmāni. Mā tvā pariparino vidan mā tvā paripanthino vidan mā tvā vṛkā' aghāyavo vidan. Śyeno bhūtvā parā pata yajamānasya gṛhān gaccha tannau saṁskṛtam (i). || 34 ||

Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ saparyata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śaṁsata (i). || 35 ||

31. That venerable Lord has spread the interspace above the forests. He has put speed in steeds, milk in cows, determination in hearts, the fire in homes, the sun in the sky and medicinal herbs on the mountains.(1)

32. Ascend up to the eye of the sun. Reach the pupil of the fire's eye. By the wise you are discerned there glowing with swift coursers.(1)

33. Come on you two illuminators, capable of undertaking the responsibilities, injuring no man, and inspiring the supreme spirit; get yourselves engaged with joy. Take us to the home of the sacrificer safe and secure.(1)

34. You are gracious to me, O lord of the land. Now depart towards all your places. May not the thieves know about you; may not the highwaymen know about you; may not the sinful wolves know about you. Fly becoming a hawk and reach the home of the sacrificer. That is the goal of both of us.(1)

35. Our reverence to the eye of the friend, the Almighty. Worship truly that great Lord. Offer your praises to the sun, who sees far, who is an ensign born of stars, the son of the heaven.(1)

वरुणस्योत्तम्भनमसि वरुणस्य स्कम्भसर्जनी स्थो वरुणस्य ऋतसदन्यसि
वरुणस्य ऋतसदनमसि वरुणस्य ऋतसदनमा सीद ॥३६॥

या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् ।
गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥३७॥

[अ० ४, कं० ३७, मं० सं० ८२]

इति चतुर्थोऽध्यायः ।

Varuṇasyottambhanamasi (i) varuṇasya skambhasarjanī stho (ii) varuṇasya' ṛtasadanyasi (iii) varuṇasya' ṛtasadanamasi (iv) varuṇasya' ṛtasadanamāsīda (v). || 36 ||

Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam. Gayasfānaḥ prataraṇaḥ suvīro'vīrahā pracarā soma duryān (i). || 37 || (K = 37; M = 82)

36. O sun, you are a prop for the venerable Lord to rest upon.(1)

You are the strengthening buffets of the pillar of the venerable Lord.(2)

You are the truthful seat of the venerable Lord.(3)

You are the seat of the truth of the venerable Lord.(4)

Sit on the seat of the truth of the venerable Lord.(5)

37. O blissful Lord, may all your glories, which the sacrificers worship with oblations, attend this sacrifice from all sides. O enricher of homes, overcomer of calamities, come to our houses along with your brave followers, never killing the brave.(1)

अथ पञ्चमोऽध्यायः ।

अग्नेस्तनूरसि विष्णवे त्वा सोमस्य तनूरसि विष्णवे त्वाऽतिथेरातिथ्यमसि विष्णवे त्वा
श्येनाय त्वा सोमभृते विष्णवे त्वाऽग्नये त्वा रायस्पोषदे विष्णवे त्वा ॥१॥
अग्नेर्जनित्रमसि वृषणौ स्थ उर्वश्यस्यायुरसि पुरूरवा असि । गायत्रेण त्वा छन्दसा
मन्थामि त्रैष्टुभेन त्वा छन्दसा मन्थामि जागतेन त्वा छन्दसा मन्थामि ॥२॥
भवतं नः समनसौ सचेतसावरेपसौ ।
मा यज्ञꣳ हिꣳसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥३॥
अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपावा ।
स नः स्योनः सुयजा यजेह देवेभ्यो हव्यꣳ सदमप्रयुच्छन्त्स्वाहा ॥४॥

Agnestanūrasi viṣṇave tvā (i) somasya tanūrasi viṣṇave tvā' (ii)-titherātithyamasi viṣṇave tvā (iii) śyenāya tvā somabhṛte viṣṇave tvā'gne tvā (iv) rāyaspoṣade viṣṇave tvā (v). || 1 ||

Agnerjanitramasi (i) vṛṣaṇau stha' (ii) urvaśyasyā- (iii) yurasi (iv) purūravā' asi (v). Gayatreṇa tvā chandasā manthāmi (vi) traiṣṭubhena tvā chandasā manthāmi (vii) jāgatena tvā chandasā manthāmi (viii). || 2 ||

Bhavatam naḥ samanasau sacetasāvarepasau. Mā yajñaṁ hiṁ siṣṭam mā yajñapatim jātavedasau śivau bhavatamadya naḥ (i). || 3 ||

Agnāvagniścarati praviṣṭa' ṛṣīṇām putro' abhiśastipāvā. Sa naḥ syonaḥ suyajā yajeha devebhyo havyam sadamaprayucchantsvāhā (i). || 4 ||

CHAPTER FIVE

1. You are the embodiment of the fire; I dedicate you to the Lord omnipresent.(1)

You are the embodiment of the moon (bliss); I dedicate you to the Lord omnipresent.(2)

You are the hospitality offered to guests; I dedicate you to the Lord omnipresent.(3)

I dedicate you to the Lord omnipresent, who in the form of a hawk brings nectar (divine bliss). I dedicate you to the adorable Lord.(4)

I dedicate you to the Lord omnipresent, the bestower of riches and nourishment.(5)

2. You are the birth place of fire.(1)
You two are the showerers.(2)
One of you is the mother.(3)
One of you is the child.(4)
One of you is the father.(5)
I rub you against each other with the *gāyatrī* metre.(6)
I rub you against each other with the *triṣṭubh* metre.(7)
I rub you against each other with the *jagatī* metre.(8)

3. Be both of you single-minded, single-hearted, free from sin. Do not cause injury to the sacrifice as well as the sacrificer. O omniscient ones, be gracious to us this day.(1)

4. The adorable Lord enters the fire and moves. He is the progeny of seers, and is protector from curses. May He, the bliss incarnate, fond of sacrifices, carry our oblations to Nature's bounties always alert and attentive. *Svāhā*.(1)

आपतये त्वा परिपतये गृह्णामि तनूनप्त्रे शाक्वराय शक्वन ओजिष्ठाय । अनाधृष्टमस्यनाधृष्यं देवानामोजोऽनभिशस्त्यभिशस्तिपा अनभिशस्तेन्यमञ्जसा सत्यमुपगेषꣳ स्विते मा धाः ॥५॥

अग्ने व्रतपास्त्वे व्रतपा या तव तनूरियꣳ सा मयि यो मम तनूरेषा सा त्वयि ।
सह नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिर्मन्यतामनु तपस्तपस्पतिः ॥६॥

अꣳशुरꣳशुष्टे देव सोमाप्यायतामिन्द्रायैकधनविदे ।
आ तुभ्यमिन्द्रः प्यायतामा त्वमिन्द्राय प्यायस्व ।
आप्याययास्मान्त्सखीन्त्सन्न्या मेधया स्वस्ति ते देव सोम सुत्यामशीय ।
एष्टा रायः प्रेषे भगाय ऋतमृतवादिभ्यो नमो द्यावापृथिवीभ्याम् ॥७॥

या ते अग्नेऽयःशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहा[1] ।
या ते अग्ने रजःशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहा[2] ।
या ते अग्ने हरिशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहा[3] ॥८॥

Āpataye tvā paripataye gṛhṇāmi tanūnaptre śākvarāya śakvana' ojiṣṭhāya (i). Anādhṛṣṭamasyanādhṛṣyam devānāmojo'nabhiśastyabhiśastipā' anabhiśastenyamañjasā satyamupageṣaṁ svite mā dhāḥ (ii). || 5 ||

Agne vratapāstve vratapā yā tava tanūriyaṁ sā mayi yo mama tanūreṣā sā tvayi. Saha nau vratapate vrtānyanu me dīkṣām dīkṣāpatirmanyatāmanu tapastapaspatiḥ (i). || 6 ||

Aṁśuraṁśuṣṭe deva somāpyāyatāmindrāyaikadhanavide. Ā tubhyamindraḥ pyāyatāmā tvamindrāya pyāyasva. Āphyāyayāsmāntsakhīntsannyā medhayā svasti te deva soma sutyāmaśīya (i). Eṣṭa rāyaḥ preṣe bhagāya' ṛtamṛtavādibhyo namo dyāvāpṛthivībhyām (ii). || 7 ||

Yā te'agne'yaḥśayā tanurvarṣiṣṭhā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣaṃ vaco' apāvadhītsvāhā (i). Yā te' agne' rajaḥśayā tanūrvarṣiṣṭhā gahvaresthā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhītsvāhā (ii). Yā te' agne hariśayā tanūrvarṣiṣṭhā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhītsvāhā (iii). || 8 ||

5. I take you for protection from the front and protection from all sides, for the wind, for power-giving and powerful mighty wind.(1)

You are inviolate. You are the inviolable might of the bounties of Nature, free from evil, protector from evil, and never to be cursed. May I attain the truth by an easy way. Put me in a world of comfort.(2)

6. O fire divine, you are the protector of vows. Let your this form, which protects the vows, become mine, and let my this from, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of consecrations approve of my austerities.(1)

7. O divine bliss, may each and every part of yours flourish for the sake of the resplendent Lord, who is the only knower of real riches. May the resplendent Lord flourish for you; may you also flourish for the resplendent Lord. Make us, your friends, prosper with vigour and wisdom. May all be well with you. O blissful Lord, may I enjoy the delight flowing from you.(1)

I desire riches for the sake of sublimest wealth. May the people speaking truth arrive at the truth. We bow in obeisance to heaven and earth.(2)

8. O adorable Lord, your noblest form, that lies deep in the cave encased in copper, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.(1)

O adorable Lord, your noblest form, that lies deep in the cave encased in silver, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.(2)

O adorable Lord, your noblest form, that lies deep in the cave encased in gold, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.(3)

तप्तायनी मेऽसि वित्तायनी मेऽस्यवतान्मा नाथितादवतान्मा व्यथितात्। विदेदग्निर्नभो नामाऽग्ने अङ्गिर आयुना नाम्नेहि योऽस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे विदेदग्निर्नभो नामाऽग्ने अङ्गिर आयुना नाम्नेहि यो द्वितीयस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे विदेदग्निर्नभो नामाऽग्ने अङ्गिर आयुना नाम्नेहि यस्तृतीयस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे। अनु त्वा देववीतये ॥९॥

सिंह्यसि सपत्नसाही देवेभ्यः कल्पस्व सिंह्यसि सपत्नसाही देवेभ्यः शुन्धस्व
सिंह्यसि सपत्नसाही देवेभ्यः शुम्भस्व ॥१०॥

इन्द्रघोषस्त्वा वसुभिः पुरस्तात्पातु प्रचेतास्त्वा रुद्रैः पश्चात्पातु मनोजवास्त्वा पितृभिर्दक्षिणतः पातु विश्वकर्मा त्वाऽऽदित्यैरुत्तरतः पात्विदमहं तप्तं वार्बहिर्धा यज्ञान्निः सृजामि ॥११॥

Taptāyanī me'si (i) vittāyanī me'syā-(ii) vatānmā nāthitā-(iii) davatānmā vyathitāt (iv). Videdagnirnabho nāmā-(v) gne' aṅgira' āyunā nāmnehi (vi) yo'syām pṛthivyāmasi yat-te'nādhṛṣṭam nāma yajñiyam tena tvā dadhe (vii) vide-dagnirabho nāmā-(viii) gne' aṅgira āyunā nāmnehi (ix) yo dvitīyasyām pṛthivyāmasi yatte'nādhṛṣṭam nāma yajñiyam tena tvā dadhe (x) videdagnirnabho nāmā-(xi) gne' aṅ-gira' āyunā nāmnehi (xii) yastṛtīyasyām pṛthivyāmasi yatte' nādhṛṣṭam nāma yajñiyam tena tvā dadhe (xiii). Anu tvā devavītaye (xiv). || 9 ||

Siṁhyasi sapatnasāhī devebhyaḥ kalpasva (i) siṁhyasi sapat-nasāhī devebhyaḥ śundhasva (ii) siṁhyasi sapatnasāhī de-vebhyaḥ śumbhasva (iii). || 10 ||

Indraghoṣastvā vasubhiḥ purastāt pātu (i) pracetāstvā rud-raiḥ paścāt pātu (ii) manojavāstvā pitṛbhirdakṣiṇataḥ pāyu (iii) viśvakarmā tvā'dityairuttarataḥ pātvi-(iv) damaham tap-tam vārbahirdhā yajñānniḥ sṛjāmi (v). || 11 ||

9. You are the place of hard work for me.(1)
You are the place of riches for me.(2)
Save me from begging.(3)
Save me from pain.(4)
May the fire, whose name is non-shining *(nabhas)*, know it.(5)
O glowing fire, who are on this earth, come with your name as alive *(āyu)*. (6)
Here I place you on this earth by your inviolable and sacred name.(7)
May the fire, whose name is non-shining *(nabhas)* know it.(8)
O fire, come glowing with your name as alive.(9)
Here I place you who are on the second earth, by your inviolable and sacred name.(10)
May the fire whose name is non-shining, know it.(11)
O fire, come glowing with your name as alive.(12)
Here I place you, who are on the third earth, by your inviolable and sacred name.(13)
I bring you here for delight of the enlightened ones.(14)

10. You are a lioness, conqueror of enemies; be ready to help the enlightened ones.(1)
You are a lioness, conqueror of enemies; be purified to help the enlightened ones.(2)
You are a lioness, conqueror of enemies; adorn yourself to help the enlightened ones.(3)

11. May the roar of the resplendent Lord, along with the physical complex, protect you from the front.(1)
May the agreeable Lord with the help of vital complex protect you from the rear.(2)
May the Lord, swift as mind, with the help of the mental complex protect you from the right.(3)
May the architect of the universe, with the help of the spiritual complex, protect you from the left.(4)
I hereby throw away this hot water out of the place of sacrifice.(5)

सिꣳह्यसि स्वाहा[1] सिꣳह्यस्यादित्यवनिः स्वाहा[2] सिꣳह्यसि ब्रह्मवनिः क्षत्रवनिः स्वाहा[3] सिꣳह्यसि सुप्रजावनी रायस्पोषवनिः स्वाहा[4] सिꣳह्यस्या वह देवान् यजमानाय स्वाहा[5] भूतेभ्यस्त्वा[6] ॥१२॥

ध्रुवोऽसि पृथिवीं दृꣳह[1] ध्रुवक्षिदस्यन्तरिक्षं दृꣳह[2] च्युतक्षिदसि दिवं दृꣳह[3] अग्नेः पुरीषमसि[4] ॥१३॥

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः स्वाहा[1] ॥१४॥

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पाꣳसुरे स्वाहा[1] ॥१५॥

इरावती धेनुमती हि भूतꣳ सूयवसिनी मनवे दशस्या ।
व्यस्कभ्ना रोदसी विष्णवेते दाधर्थ पृथिवीमभितो मयूखैः स्वाहा[1] ॥१६॥

Simhyasi svāhā (i) simhyasyādityavaniḥ svāhā (ii) simhyasi brahmavaniḥ kṣatravaniḥ svāhā (iii) simhyasi suprajāvani rayaspoṣavaniḥ svāhā (iv) simhyasyāvaha devān yajamānāya svāhā (v) bhūtebhyastvā (vi). || 12 ||

Dhruvo'si pṛthivīm dṛmha (i) dhruvakṣidasyantarisam dṛmhā (ii) cyutakṣidasi divam dṛmhā (iii) agneḥ purīṣamasi (iv). || 13 ||

Yuñjate mana' uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituḥ pariṣṭutiḥ svāhā (i). || 14 ||

Idam viṣṇurvicakrame tredhā nidadhe padam. Samūḍhamasya pāmsure svāhā (i) || 15 ||

Irāvatī dhenumatī hi bhūtam sūyavasinī manave daśasyā. Vyaskabhnā rodasī viṣṇavete dādhartha pṛthivīmabhito mayūkhaiḥ svāhā (i). || 16 ||

12. You are the killer lioness. *Svāhā*.(1)

You are the lioness pleasing to suns. *Svāhā*.(2)

You are the lioness, granter of intellect and granter of valour. *Svāhā*.(3)

You are the lioness, granter of good offsprings, wealth and nourishment. *Svāhā*.(4)

You are the lioness; bring the enlightened ones here for the sacrificer. *Svāhā*.(5)

You to all the creatures.(6)

13. You are unmoving; keep the earth steady.(1)

You are firmly seated; keep the mid-space steady.(2)

You are immovably seated; keep the heaven steady.(3)

You are the augmenting fuel of the cosmic fire.(4)

14. Discerning intellectuals harness their minds as well as their intellect towards the supreme learned intellectual. Cognizant of all the deeds, He alone accomplishes the cosmic sacrifice. Great is the glory of the creator God. *Svāhā*.(1)

15. The omnipresent God pervades this universe. He plants his foot thrice, but is not seen in a dusty desert. *Svāhā*.(1)

16. O Sun divine, you are holding the heaven and earth full of food grains and full of milch-cows, with fertile pastures for giving pleasure to man. You are maintaining the earth with your rays all around. *Svāhā*.(1)

देवश्रुतौ देवेष्वा घोषतं प्राची प्रेतमध्वरं कल्पयन्ती ऊर्ध्वं यज्ञं नयतं मा जिह्वरतम्। स्वं गोष्ठमा वदतं देवी दुर्ये आयुर्मा निर्वादिष्टं प्रजां मा निर्वादिष्टमत्र रमेथां वर्ष्मन् पृथिव्याः ॥१७॥

विष्णोर्नु कं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायो विष्णवे त्वा ॥ १८ ॥

दिवो वा विष्ण उत वा पृथिव्या महो वा विष्ण उरोरन्तरिक्षात्।
उभा हि हस्ता वसुना पृणस्वा प्र यच्छ दक्षिणादोत सव्याद्विष्णवे त्वा ॥ १९ ॥

प्र तद्विष्णु स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥ २० ॥

विष्णो रराटमसि विष्णोः श्नप्त्रे स्थो विष्णोः स्यूरसि विष्णोर्ध्रुवोऽसि।
वैष्णवमसि विष्णवे त्वा ॥ २१ ॥

Devaśrutau deveṣvā ghoṣatam (i) prācī pretamaḍhvaram kalpayantī' ūrdhvam yajñam nayatam mā jihvaratam (ii). Svam goṣṭhamā vadatam devā durye' āyurmā nirvādiṣṭam prajām mā nirvādiṣṭa-(iii) matra ramethām varṣman pṛthivyāḥ (iv). || 17 ||

Viṣṇornukam vīryāṇi pra vocam yaḥ pārthivāni vimame rajāṁsi (i). Yo' askabhāyaduttaram sadhastham vicakramāṇastredhorugāyo viṣṇave tvā (ii) || 18 ||

Divo vā viṣṇo' uta vā pṛthivyā maho vā viṣṇa' urorantarikṣāt. Ubhā hi hastā vasunā pṛṇasvā pra yaccha dakṣiṇādota savyād (i) viṣṇave tvā (ii). || 19 ||

Pra tadviṣṇu statvate vīryeṇa mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā (i). || 20 ||

Viṣṇo rarāṭamasi (i) viṣṇoḥ śnaptre stho (ii) viṣṇoḥ syūrasi (iii) viṣṇordhruvo'si (iv). Vaiṣṇavamasi viṣṇave tvā (v). || 21 ||

17. May both of you declare among the enlightened ones so that they may hear it.(1)

Both of you move eastward, making the sacrifice. Carry this sacrifice high. Do not falter.(2)

Reach your own divine home of rest. Do not speak ill of my life. Do not speak ill of my offspring.(3)

May both of you rejoice here on the summit of earth.(4)

18. Now, I shall tell the valorous deeds of the sun-divine, who measures out the regions of the earth.(1)

And who has propped up the higher abode, moving in three wide steps. You to the sun-divine.(2)

19. O sun-divine, whether from heaven, or from the earth, or from the vast and widespread interspace, fill both of your hands, O sun-divine, with riches and grant to us with your right hand and with the left as well.(1)

You to the sun-divine.(2)

20. May that sun-divine be praised for his might, fierce as a wild beast, terrible in movement, living in mountains: he, in whose three wide strides all these worlds are traversed.(1)

21. You are the forehead of the omnipresent.(1)

You two are the corners of the lips of the omnipresent.(2)

You are the stitching needle of the omnipresent.(3)

You are the tight knot of the omnipresent.(4)

You belong to the omnipresent.

You to the omnipresent.(5)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
आ ददे नार्यसीदमहꣳ रक्षसां ग्रीवा अपि कृन्तामि ।
बृहन्नसि बृहद्रवा बृहतीमिन्द्राय वाचं वद ॥२२॥

रक्षोहणं वलगहनं वैष्णवीमिदमहं तं वलगमुत्किरामि यं मे निष्ट्यो यममात्यो निचखानेदमहं तं वलगमुत्किरामि यं मे समानो यमसमानो निचखानेदमहं तं वलगमुत्किरामि यं मे सबन्धुर्यमसबन्धुर्निचखानेदमहं तं वलगमुत्किरामि यं मे सजातो यमसजातो निचखानोत्कृत्यां किरामि ॥२३॥

स्वराडसि सपत्नहा सत्रराडस्यभिमातिहा जनराडसि रक्षोहा सर्वराडस्यमित्रहा ॥२४॥

रक्षोहणो वो वलगहनः प्रोक्षामि वैष्णवान् रक्षोहणो वो वलगहनोऽवनयामि वैष्णवान् रक्षोहणो वो वलगहनोऽवस्तृणामि वैष्णवान् रक्षोहणौ वां वलगहना उप दधामि वैष्णवी रक्षोहणौ वां वलगहनौ पर्यूहामि वैष्णवी वैष्णवमसि वैष्णवा स्थ ॥२५॥

Devasya tvā savituḥ prsave'śvino rbāhubhyām pūṣṇo hastābhyām. Ā dade (i) nāryasī (ii) damahaṁ rakṣasām grīvā' api kṛntāmi (iii). Bṛhannasi bṛhadravā bṛhatīmindrāya vācam vada (iv). || 22 ||

Rakṣohaṇam balagahanam vaiṣṇavīm (i) idamaham tam balagamutkirāmi yam me niṣṭyo yamamātyo nicakhaneđa-maham tam balagamutkirāmi (ii) yam me samāno yama-samāno nicakhānedamaham tam balagamutkirāmi (iii) yam me sabandhuryamasabandhurnicakhānedamaham tam bala-gamutkirāmi (iv) yam me sajāto yamasajāto nicakhānotkr-tyāṁ kirāmi (v). || 23 ||

Svarādasi sapatnahā (i) satrarāḍasyabhimātihā (ii) janarāḍasi rakṣohā (iii) sarvarādasyamitrahā (iv). || 24 ||

Rakṣohaṇo vo balagahaṇaḥ prokṣāmi vaiṣṇvān (i) rakṣohaṇo vo balagahano-vanayāmi vaiṣṇvān (ii) rakṣohṇo vo balagaha-no' vastṛṇāmi vaiṣṇavān (iii) rakṣohaṇau vām balagahanā' upa-dadhāmi vaiṣṇavī (iv) rakṣohaṇau vām balagahanau paryūhāmi vaiṣṇavī (v) vaiṣṇavamasi (vi) vaiṣṇavā stha (vii). || 25 ||

22. At the impulsion of the creator God, I take you with the arms of the healers and with the hands of the nourisher.(1)

Woman you are.(2)

Here I verily sever the necks of the wicked.(3)

You are mighty; mighty is your roar. Speak glorious praises for the resplendent Lord.(4)

23. I hereby scatter around the wicked-killing and charm destroying power of the omnipresent Lord.(1)

I dig out the conspiracy which my son or my minister has hatched for me.(2)

I dig out the conspiracy which my equal or unequal has hatched for me.(3)

I dig out the conspiracy which my relation or non-relation has hatched for me.(4)

I dig out the conspiracy which my kinsman or non-kinsman has hatched for me.(5)

24. You are the sovereign by yourself, the conqueror of foes.(1)

You are the sovereign for all times, the destroyer of enemies.(2)

You are the sovereign of the people, killer of the wicked.(3)

You are the sovereign everywhere, overwhelmer of those who are unfriendly.(4)

25. I sprinkle you, the associates of the omnipresent, killers of the wicked and of evil charms.(1)

I lay you down the associates of the omnipresent, killers of the wicked and of evil charms.(2)

With grass I cover you, the associates of the omnipresent, killers of the wicked and of evil charms.(3)

I lay down you two, associates of the omnipresent, killers of the wicked and of evil charms.(4)

I place you two all around, the associates of the omnipresent, killers of the wicked and of evil charms.(5)

You are associates of the omnipresent.(6)

All of you are associates of the omnipresent Lord.(7)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
आ ददे नार्यसीदमहꣳ रक्षसां ग्रीवा अपि कृन्तामि । यवोऽसि यवयास्मद्द्वेषो यवयारातीर्दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्यै त्वा शुन्धन्ताँल्लोकाः पितृषदनाः पितृषदनमसि ॥२६॥

उद्दिवꣳ स्तभानान्तरिक्षं पृण दृꣳहस्व पृथिव्यां द्युतानस्त्वा मारुतो मिनोतु मित्रावरुणौ ध्रुवेण धर्मणा । ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि पर्यूहामि । ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳह ॥२७॥

ध्रुवासि ध्रुवोऽयं यजमानोऽस्मिन्नायतने प्रजया पशुभिर्भूयात् ।
घृतेन द्यावापृथिवी पूर्येथामिन्द्रस्य छदिरसि विश्वजनस्य छाया ॥२८॥

परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतः ।
वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥२९॥
इन्द्रस्य स्यूरसीन्द्रस्य ध्रुवोऽसि । ऐन्द्रमसि वैश्वदेवमसि ॥३०॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Ā dade (i) nāryasī-(ii) damahaṁ rakṣasām grīvā' api kṛntāmi (iii). Yavo'si yavayāsmaddveṣo yavayārātīr (iv) dive tvā'ntarikṣāya tvā pṛthivyai tvā (v) śundhantāmllokāḥ pitṛṣadanāḥ (vi) pitṛṣadanamasi (vii). || 26 ||

Uddivaṁ stabhānāntarikṣam pṛṇa dṛṁhasva pṛthivyām (i) dyutānastvā māruto minotu mitrāvaruṇau dhruveṇa dharmaṇā (ii). Brahmavani tvā kṣatravani rāyaspoṣavani paryūhāmi (iii). Brahma dṛṁha kṣatram dṛṁhāyurdṛṁha prajām dṛṁha (iv). || 27 ||

Dhruvāsi dhruvo'yam yajamāno'sminnāyatane prajayā pasubhirbhyūyāt (i). Ghṛtena dyāvāpṛthivī pūryethām (ii) indrasya chadirasi viśvajansya chāyā (iii). || 28 ||

Pari tvā girvaṇo gira' imā bhavantu viśvataḥ. Vṛddhāyumanu vṛddhayo juṣṭā bhavantu juṣṭayaḥ (i). || 29 ||

Indrasya syūrasī (i) indrasya dhruvo'si (ii) Aindramasi (iii) vaisvadevamasi (iv). || 30 ||

26. At the impulsion of the creator God, I take you up with the arms of the healers and with the hands of the nourisher.(1)

Woman you are.(2)

Here I verily sever the necks of the wicked.(3)

You are the separator. Keep us away from mailce. Keep us away from miseries.(4)

You for heaven, you for mid-space, you for earth.(5)

May the worlds, the abodes of the elders, be purified.(6)

You are the abode of the elders.(7)

27. O sacrifice, hold the heaven high above; maintain the midspace; flourish on the earth.(1)

May the stormy wind spread you far and wide. May the force and the energy spread you according to the natural law.(2)

I comprehend you as the granter of intellect, granter of valour and bestower of wealth and nourishment.(3)

Make the intellectuals flourish, make the warriors flourish, make the longevity flourish, make our offsprings flourish.(4)

28. You are set firmly. May this sacrificer be set firm in this place along with progeny and cattle.(1)

May the heaven and earth be overflowing with melted butter.(2)

You are an umbrella for the aspirant, shelter for all the people.(3)

29. O praiseworthy resplendent Lord, may our songs of praises surround you on all sides. May our ever-increasing services be pleasing to the aged one.(1)

30. You are the stitching needle of the resplendent Lord.(1)

You are the tight knot of the resplendent Lord.(2)

You belong to the resplendent Lord.(3)

You belong to all the bounties of Nature.(4)

विभूरसि प्रवाहणो वह्निरसि हव्यवाहनः । श्वात्रोऽसि प्रचेतास्तुथोऽसि विश्ववेदाः ॥३१॥

उशिगसि कविरङ्घारिरसि बम्भारिरवस्यूरसि दुवस्वाञ्छुन्ध्यूरसि मार्जालीयः
सम्राडसि कृशानुः परिषद्योऽसि पवमानो नभोऽसि प्रतक्वा मृष्टोऽसि हव्यसूदन
ऋतधामासि स्वर्ज्योतिः ॥३२॥

समुद्रोऽसि विश्वव्यचा अजोऽस्येकपादहिरसि बुध्न्यो वागस्यैन्द्रमसि सदोऽस्यृतस्य
द्वारौ मा मा सन्ताप्तमध्वनामध्वपते प्र मा तिर स्वस्ति मेऽस्मिन्पथि देवयाने भूयात् ॥३३॥

मित्रस्य मा चक्षुषेक्षध्वमग्नयः सगराः सगरा स्थ सगरेण नाम्ना रौद्रेणानीकेन पात माऽग्नयः
पिपृत माऽग्नयो गोपायत मा नमो वोऽस्तु मा मा हिंसिष्ट ॥३४॥

ज्योतिरसि विश्वरूपं विश्वेषां देवानां समित् । त्वं सोम तनूकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्य उरु
यन्तासि वरूथं स्वाहा जुषाणो अप्तुराज्यस्य वेतु स्वाहा ॥३५॥

Vibhūrasi pravāhaṇo (i) vahnirasi havyavāhanaḥ. (ii) Śvatro'-si pracetā- (iii) stutho'si viśvavedāḥ (iv). || 31 ||

Uśigasi kavir-(i) aṅghārirasi bambhārir-(ii) avasyūrasi duvasvān (iii) chundhyūrasi mārjālīyaḥ (iv) samrāḍasi kṛśānuḥ (v) pariṣadyo'si pavamāno (vi) nabho'si pratakvā-(vii) mṛṣṭosi havyasūdana' (viii) ṛtadhāmā'si svarjyotiḥ (ix). || 32 ||

Samudro'si viśvavyacā' (i) ajo'syekpād (ii) ahirasi budhnyo (iii) vāgasyaindramasi sado'si (iv) ṛtasya dvārau mā mā santāptam (v) adhvanāmadhvapate pra mā tira svasti me's-minpathi devayāne bhūyāt (vi). || 33 ||

Mitrasya mā cakṣusekṣadhvam (i) agnayaḥ sagarā sagarā stha sagareṇa nāmnā raudreṇānīkena pāta mā'gnayaḥ pipṛta mā' gnayo gopāyata mā namo vo'stu mā mā hiṁsiṣṭa (ii). || 34 ||

Jyotirasi viśvarūpam viśveṣām devānāṁ samit (i) Tvaṁ soma tanukṛdbhyo dveṣobhyo'nyakṛtebhya'uru yantāsi varūthaṁ svāhā (ii) juṣāṇo' apturājyasya vetu svāhā (iii). || 35 ||

31. O Lord, you are all-pervading carrier.(1)
You are the fire, that carries the oblations.(2)
You are swift and wise.(3)
You are the Divine Supreme, the omniscient.(4)

32. O Lord, you are the yearning one, the sage.(1)
You are the enemy of the sin, the nourisher.(2)
You are the bestower of food, the possessor of supplies.(3)
You are the cleanser, the cleansing place.(4)
You are a sovereign, the glowing fire.(5)
You are a member of the assembly, the pure one.(6)
You are the sky, the pleasure-showering.(7)

33. O Lord, you are an ocean, the far stretched one.(1)
You are unborn, the one-footed.(2)
You are a cloud, the cover of mid-space.(3)
You are the speech; you pertain to the aspirant, and you are the abode.(4)
May the doors of truth not distress me.(5)
O Lord of highways, make me flourish on highways. May I be safe and secure on this path of the enlightened ones.(6)

34. Look at me with the eyes of a friend.(1) O foremost leaders, you are the receivers of offerings, lauded by laudable names. O foremost leaders, protect me with your ferocious army. Fill me with wealth. O leaders, be my guards. My reverence to you. Please do no violence to me.(2)

35. O Lord, you are the light having various forms and figures, that is the kindling fuel for all the bounties of Nature.(1)
O blissful Lord, protect us from body-injuring beasts as well as malious enemies. You are the mighty controller of such evil agents. *Svāhā*.(2)
Enjoying the bliss of your knowledge, may we come to realise you. *Svāhā*.(3)

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥३६॥

अयं नो अग्निर्वरिवस्कृणोत्वयं मृधः पुर एतु प्रभिन्दन् ।
अयं वाजाञ्जयतु वाजसातावयꣳ शत्रूञ्जयतु जर्हृषाणः स्वाहा ॥३७॥

उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि । घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहा ॥३८

देव सवितरेष ते सोमस्तꣳ रक्षस्व मा त्वा दभन् ।
एतत्त्वं देव सोम देवो देवाँ२ उपागा इदमहं मनुष्यान्त्सह रायस्पोषेण
स्वाहा निर्वरुणस्य पाशान्मुच्ये ॥३९॥

अग्ने व्रतपास्त्वे व्रतपा या तव तनूर्मय्यभूदेषा सा त्वयि यो मम तनूस्त्वय्यभूदियꣳ सा मयि ।
यथायथं नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिरमꣳस्तानु तपस्तपस्पतिः ॥४०॥

उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि । घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहा ॥४१

Agne naya supathā rāye' asmānviśvāni deva vayunāni vidvān. Yuyodhyasmajjuhrāṇameno bhūyiṣṭām te nama uktim vidhema (i). || 36 ||

Ayam no' agnirvarivaskr̥ṇotvāyam mr̥ḍhaḥ pura' etu prabhindan. Ayam vājāñjayatu vājasātāvayaṁ śatrūñjayatu jarhr̥ṣāṇaḥ svāhā (i). || 37 ||

Uru viṣṇo vi kramasvoru kṣayāya naskr̥dhi. Ghr̥tam ghr̥tayone piba prapra yajñapatim tira svāhā (i). || 38 ||

Deva savitareṣa te somastaṁ rakṣasva mā tvā dabhan (i) Etattvam deva soma devo devām 'upāgā' idamham manuṣyāntsaha rāyaspoṣeṇa (ii) svāhā nirvaruṇasya pāśānmuchye (iii). || 39 ||

Agne vratapāstve vratapā yā tava tanūramayyabhūdeṣā sā tvayi yo mama tanūstvayyabhūdiyaṁ sā mayi. Yathāyatham nau vratapate vratānyanu me dīkṣām dīkṣāpatiramaṁstānu tapastapaspatiḥ (i). || 40 ||

Uru viṣṇo vi kramasvoru kṣayāya naskr̥ḍhi. Ghr̥tam ghr̥tayone piba prapra yajñapatim tira svāhā (i). || 41 ||

36. O adorable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again.(1)

37. May this foremost adorable make us secure and march before us tearing down the enemies' forces. May he win glories in the battle for glory; may he defeat the enemies in his joyful onslaught.(1)

38. O sacrifice, spread far and wide. Make ample space for our living. O fire, born of melted butter, consume melted butter to your heart's desire. Make the sacrificer prosper. *Svāhā*.(1)

39. O creator Lord, this bliss is yours. Keep it safe. May no one injure you.(1)

O bliss divine, being divine may you go to the enlightened ones. I hereby go to men along-with plenty of riches.(2)

Svāhā. May I be freed from the noose of the Lord of justice.(3)

40. O fire divine, you are the protector of vows. Let your this form, which protects the vows, become mine and let my this form, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of consecrations approve of my consecration and the Lord of austerities approve of my austerities.(1)

41. O sacrifice, spread, far and wide. Make ample space for our living. O fire, born of melted butter, consume melted butter to your heart's desire. Make the sacrificer prosper. *Svāhā*.(1)

अत्यन्याँ२ अगां नान्याँ२ उपागामर्वाक् त्वा परेभ्योऽविदं परोऽवरेभ्यः ।
तं त्वा जुषामहे देव वनस्पते देवयज्यायै देवास्त्वा देवयज्यायै जुषन्तां विष्णवे त्वा ।
ओषधे त्रायस्व स्वधिते मैनंꣳ हिꣳसीः ॥४२॥

द्यां मा लेखीरन्तरिक्षं मा हिꣳसीः पृथिव्या सम्भव ।
अयꣳ हि त्वा स्वधितिस्तेतिजानः प्रणिनाय महते सौभगाय ।
अतस्त्वं देव वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयꣳ रुहेम ॥४३॥
[अ० ५, कं० ४३, मं० ५० १५०]

इति पञ्चमोऽध्यायः ।

Atyanyām' agām nānyām' upāgāmarvāk tvā parebhyo'vidam paro'varebhyaḥ. Tam tvā juṣāmahe deva vanaspate devayajyāyai devāstvā devayajyāyai juṣantām (i) viṣṇave tvā (ii). Oṣadhe trāyasva (iii) svadhite mainaṁ hiṁsīḥ (iv). || 42 ||

Dyām mā lekhīrantarikṣam mā hiṁsīḥ pṛthivyā sambhava (i). Ayaṁ hi tvā svadhitistetijānaḥ praṇināya mahate saubhagāya (ii). Atastvam deva vanaspate śatavalśo viroha sahasravalśā vi vayaṁ ruhema (iii). || 43 || (K = 43; M = 150)

42. O adorable Lord, leaving aside others I have come to you. I did not go to others. I have found you nearer than the distant ones and farther than the nearer ones. O Lord of vegetation, we approach you for the sacrifice to the bounties of Nature. May the bounties of Nature accept you for the sacrifice.(1)

I dedicate you to the sacrifice.(2)

May the medicinal herb save this man.(3)

May the surgical knife not injure him.(4)

43. Cleave not the sky. Injure not the mid-space. Be in harmony with the earth.(1)

This sharpened axe has led you to the great good fortune.(2)

Therefore, O you divine Lord of forests, grow with your hundreds of branches. May we also grow with thousands of branches.(3)

अथ षष्ठोऽध्यायः ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आ ददे नार्यसीदमहꣳ रक्षसां ग्रीवा अपि कृन्तामि। यवोऽसि यवयास्मद् द्वेषो यवयारातीर्दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्यै त्वा शुन्धन्ताँल्लोकाः पितृषदनाः पितृषदनमसि ॥१॥

अग्रेणीरसि स्वावेश उन्नेतृणामेतस्य वित्तादधि त्वा स्थास्यति देवस्त्वा सविता मध्वानक्तु सुपिप्पलाभ्यस्त्वौषधीभ्यः। द्यामग्रेणास्पृक्ष आन्तरिक्षं मध्येनाप्राः पृथिवीमुपरेणादृꣳहीः ॥२

या ते धामान्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः।
अत्राह तदुरुगायस्य विष्णोः परमं पदमव भारि भूरि। ब्रह्मवनि त्वा क्षत्रवनि
रायस्पोषवनि पर्यूहामि। ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳह ॥३॥

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām. Ā dade (i) nāryasī-(ii) damahaṁ rakṣasām grīvā' api kṛntāmi (iii). Yavo'si yavayāsmad dveṣo yavayārātīr-(iv) dive tvā 'ntarikṣāya tvā pṛthivyai tvā (v) śundhantāmllokāḥ pitṛṣadanāḥ (vi) pitṛṣadanamasi (vii). || 1 ||

Agreṇīrasi svāveśa' unnetṛṇāmetasya vittādadhi tvā sthāsyati (i) devastvā savitā madhvānaktu (ii) supippalābhyastvauṣadhībhyaḥ (iii). Dyāmagreṇāspṛkṣa' āntarikṣam madhyenāprāḥ pṛthivīmupareṇādṛṁhīḥ (iv). ||2||

Ya te dhāmānyuśmasi gamadhyai yatra gāvo bhūriśṛngā' ayāsaḥ. Atrāha tadurugāyasya viṣṇo paramam padamava bhāri bhūri (i). Brahmavani tvā kṣatravani rāyaspoṣavani paryūhāmi (ii). Brahma dṛṁha ksatram dṛṁhāyurdṛṁha prajām dṛṁha (iii). || 3 ||

CHAPTER SIX

1. At the impulsion of the creator God, I take you up with the arms of the healers and with the hands of the nourisher.(1)

You are a woman.(2)

Here I verily sever the necks of the wicked.(3)

You are the separator. Keep us away from malice. Keep us away from miseries.(4)

You for heaven; you for midspace; you for earth.(5)

May the worlds, the abodes of the elders, be purified.(6)

You are the abode of the elders.(7)

2. You are the leader. You are a comfortable support for the senior leaders. Know this. He would stand superior to you.(1)

May the creator Lord enrich you with honey;(2)

Also with plants laden with nice fruit.(3)

May you touch the heaven with your topmost point; fill the mid-space with your middle; and steady the earth with your base.(4)

3. We long to approach those abodes of yours, where multihorned cows (multifarious rays) move. There the highest seat of the wide-striding omnipresent Lord glows profusely.(1)

I comprehend you as the granter of intellect, granter of valour and bestower of wealth and nourishment.(2)

Make the intellectuals flourish; make the warriors flourish; make the longevity flourish; make our offsprings flourish.(3)

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥४॥

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥५॥

परिवीरसि परि त्वा दैवीर्विशो व्ययन्तां परीमं यजमानꣳ रायो मनुष्याणाम् ।
दिवः सूनुरसि॒ एष ते पृथिव्याँल्लोक आरण्यस्ते पशुः ॥६॥

उपावीरस्युप देवान्दैवीर्विशः प्रागुरुशिजो वह्नितमान् ।
देव त्वष्टर्वसु रम हव्या ते स्वदन्ताम् ॥७॥

रेवती रमध्वं बृहस्पते धारया वसूनि ।
ऋतस्य त्वा देवहविः पाशेन प्रति मुञ्चामि धर्षा मानुषः ॥८॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अग्नीषोमाभ्यां जुष्टं नि युनज्मि । अद्भ्यस्त्वौषधीभ्योऽनु त्वा माता मन्यतामनु पिताऽनु भ्राता सगर्भ्योऽनु सखा सयूथ्यः । अग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि ॥९॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe indrasya yujyaḥ sakhā (i). || 4 ||

Tadviṣṇoḥ paramam padaṁ sadā paśyanti sūrayaḥ. Divīva cakṣurātatam (i). || 5 ||

Parivīrasi pari tvā daivīrviśo vyayantām parīmam yajamānaṁ rāyo manuṣyāṇām (i) Divaḥ sūnurasye-(ii) ṣa te pṛthivyāml-loka' āraṇyaste paśuḥ (iii). || 6 ||

Upāvīrasyupa devāndaivīrviśaḥ prāguruśijo vahnitamān. Deva tvaṣṭarvasu rama havyā te svadantām (i). || 7 ||

Revatī ramadhvam bṛhaspate dhārayā vasūni (i). Ṛtasya tvā devahaviḥ pāśena prati muñcāmi dharṣā mānuṣaḥ (ii). || 8 ||

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Agnīṣomābhyām juṣṭam ni yunajmi (i). Adbhyastvauṣadhībhyo'nu tvā mātā manyatāmanu pitā 'nu bhrātā sagarbhyo'nu sakhā sayūthyaḥ. Agniṣomābhyām tvā juṣṭam prokṣāmi (ii). || 9 ||

4. Look at the accomplishments of the omnipresent Lord, who has ordered all in their several disciplines. He is the appropriate friend of the aspirant.(1)

5. The wise sages always behold the highest seat of the omnipresent Lord, laid in the sky like an eye.(1)

6. O worshipper, you are worthy of being surrounded. May the divine subjects surround you on all sides. May the riches of men surround this sacrificer on all sides.(1)
You are the son of heaven.(2)
This shelter of yours is on the earth. The wild animal belongs to you.(3)

7. You are the protector of approachers. The divine subjects approach the yearning bounties of Nature, which are best conveyers. O universal architect, enjoy the riches. May your oblations be delicious.(1)

8. Enjoy yourselves O rich with good money. Lord supreme, make our riches lasting.(1)
O oblation for the bounties of Nature, I release you from the binding noose of enternal law. Bold be the man.(2)

9. At the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I bind you, who are pleasing to the Lord adorable as well as the blissful.(1)

I dedicate you to the waters and to the plants. May your mother, your father, your brother born of the same mother, and your companion friend grant you permission. I sprinkle you, pleasing to the Lord adorable and blissful.(2)

अपां पेरुरस्यापो देवीः स्वदन्तु स्वात्तं चित्सद्देवहविः ।
सं ते प्राणो वातेन गच्छतां समङ्गानि यजत्रैः सं यज्ञपतिराशिषा ॥१०॥

घृतेनाक्तौ पशूँस्त्रायेथां रेवति यजमाने प्रियं धा आ विश ।
उरोरन्तरिक्षात्सजूर्देवेन वातेनास्य हविषस्त्मना यज समस्य तन्वा भव ।
वर्षो वर्षीयसि यज्ञे यज्ञपतिं धाः स्वाहा देवेभ्यो देवेभ्यः स्वाहा ॥११॥

माहिर्भूर्मा पृदाकुर्नमस्त आतानानर्वा प्रेहि । घृतस्य कुल्या उप ऋतस्य पथ्या अनु ॥१२॥

देवीरापः शुद्धा वोढ्वं सुपरिविष्टा देवेषु सुपरिविष्टा वयं परिवेष्टारो भूयास्म ॥१३॥

वाचं ते शुन्धामि प्राणं ते शुन्धामि चक्षुस्ते शुन्धामि श्रोत्रं ते शुन्धामि
नाभिं ते शुन्धामि मेढ्रं ते शुन्धामि पायुं ते शुन्धामि चरित्राँस्ते शुन्धामि ॥१४॥

Apām perurasyā-(i) po devīḥ svadantu svāttam citsaddevahaviḥ (ii). Sam te prāṇo vātena gacchatāṁ samaṅgāni yajatraiḥ sam yajñapatirāśiṣā (iii). || 10 ||

Ghṛtenāktau paśūṁstrāyethāṁ (i) revati yajamāne priyam dhā' ā viśa (ii) Urorantarikṣātsajūrdevena vātenāsya haviṣastmanā yaja samasya tanvā bhava (iii) Varṣo varṣīyaṣi yajñe yajñapatim dhāḥ (iv) svāhā devebhyo devebhyḥ svāhā(v). || 11 ||

Māhirabhūrmā pṛdākur (i) namasta' ātānānarvā prehi. Ghṛtasya kulyā' up' ṛtasya pathyā' anu (ii). || 12 ||

Devīrāpḥ śuddhā voḍḍhvaṁ supariviṣṭā deveṣu supariviṣṭā vayam pariveṣṭāro bhūyāsma (i). || 13 ||

Vācam te śundhāmi (i) prāṇam te śundhāmi (ii) cakṣuste śundhāmi (iii) śrotram te sundhāmi (iv) nābhim te śuṁdhāmi (v) meḍhram te śundhāmi (vi) pāyum te śundhāmi (vii) caritrāṁste śundhāmi (viii). || 14 ||

10. (O aspirant), you are fond of drinking of water.(1)

May the divine waters give taste to you and make the oblation for Nature's bounties tasteful.(2)

May your breath unite with the wind; may your limbs unite with the worship and may the sacrificer be united with the blessings he covets.(3)

11. Both of you (fire and wind) balmed with clarified butter protect the cattle.(1)

O divine speech, bestow desirable things on the sacrificer. Enter into him.(2)

Be united with the divine wind coming from the vast midspace.

With his oblations you perform sacrifice by yourself and be united with his body.(3)

O great one, engage this sacrificer in a great sacrifice.(4)

To the enlightened ones, I dedicate; I dedicate to the enlightened ones.(5)

12. Be not a snake; be not a python.(1)

Obeisance be to you, O sacrifice. Move onwards without hinderance. Rivers of purified butter flow along the path of righteousness.(2)

13. O water divine, pure and well-provided, carry our oblations to Nature's bounties. May we, being well provided become providers for others.(1)

14. I cleanse your speech.(1)
I cleanse your breath.(2)
I cleanse your vision.(3)
I cleanse your hearing.(4)
I cleanse your navel.(5)
I cleanse your penis.(6)
I cleanse your anus.(7)
I cleanse your legs that make you move.(8)

मनस्त आ प्यायतां वाक्त आ प्यायतां प्राणस्त आ प्यायतां चक्षुस्त आ प्यायतां श्रोत्रं त आ प्यायताम्। यत्ते क्रूरं यदास्थितं तत्त आ प्यायतां निष्ट्यायतां तत्ते शुध्यतु शमहोभ्यः। ओषधे त्रायस्व स्वधिते मैनं हिंसीः ॥१५॥

रक्षसां भागोऽसि निरस्तं रक्षः इदमहं रक्षोऽभि तिष्ठामीदमहं रक्षोऽव बाध इदमहं रक्षोऽधमं तमो नयामि। घृतेन द्यावापृथिवी प्रोर्णुवाथां वायो वे स्तोकानामग्निराज्यस्य वेतु स्वाहा स्वाहाकृते ऊर्ध्वनभसं मारुतं गच्छतम् ॥१६॥

इदमापः प्र वहतावद्यं च मलं च यत्। यच्चाभिदुद्रोहानृतं यच्च शेपे अभीरुणम्।
आपो मा तस्मादेनसः पवमानश्च मुञ्चतु ॥१७॥

सं ते मनो मनसा सं प्राणः प्राणेन गच्छताम्। रेडस्यग्निष्ट्वा श्रीणात्वापस्त्वा
समरिणन्वातस्य त्वा ध्राज्यै पूष्णो रंह्या ऊष्मणो व्यथिषत् प्रयुतं द्वेषः ॥१८॥

Manasta' āpyāyatām (i) vāk ta' āpyāyatām (ii) prāṇasta' āpyāyatām (iii) cakṣusta' āpyāyatāṁ (iv) śrotram ta' āpyāyatām (v). Yatte krūram yadāsthitam tatta' āpyāyatām niṣtyāyatām tatte śudhyatu (vi) śamahobhyaḥ (vii). Oṣadhe trāyasva (viii) svadhite mainaṁ hiṁsīḥ (ix). || 15 ||

Rakṣasām bhāgo'si (i) nirastaṁ rakṣa' (ii) idamahaṁ rakṣo'bhi tiṣṭhāmīdamaham rakṣo'vabādhā idamahaṁ rakṣo'dhamam tamo nayāmi. (iii) Ghṛtena dyāvāpṛthivī prorṇuvāthām (iv) vāyo ve stokānā-(v) magnirājyasya vetu svāhā (vi) svāhākṛte' ūrdhvanabhasam mārutam gacchatam (vii). || 16 ||

Idamāpaḥ pravahatāvadyam ca malam ca yat. Yaccābhidudrohānṛtam yacca śepe' abhīruṇam. Āpo mā tasmādenasaḥ pavamānaśca muñcatu (i). || 17 ||

Sam te mano manasā sam prāṇaḥ prāṇena gacchatām (i). Reḍasyagniṣṭvā srīṇātvāpastvā samariṇanvātasya tvā dhrājyai pūṣṇo raṁhyā' ūṣmaṇo vyathiṣat (ii) prayutam dveṣaḥ (iii). || 18 ||

15. May your mind flourish.(1)
May your speech flourish.(2)
May your breath flourish.(3)
May your vision flourish.(4)
May your hearing flourish.(5)
Whatever is violent in you, may that be well directed and whatever is good in you, may that consolidate. May that be cleansed.(6)
Peace to us through the days.(7)
O medicinal herb save him.(8)
May the surgeon's knife not harm him.(9)

16. O the evil in us, you are the share of demons.(1)
The demons have been cast away.(2)
Here I accost the demons; here I destroy the demons; here I send the demons to the foulest darkness.(3)
May the heaven and earth be full of butter.(4)
May the wind enjoy the droppings.(5)
May the fire enjoy the melted butter. *Svāhā*.(6)
Being dedicated, both of you go to the cloud-bearing wind up in the sky.(7)

17. May the waters wash away all that is dirty and filthy in me. Whatever treachery and falsehood I committed, and whatever abuse I poured on the innocent, may the waters and the purifier, cleanse me of that sin.(1)

18. May your mind be united with the cosmic mind; may your breath be united with the cosmic breath.(1)
You are small; may the adorable Lord make you mature. May the waters be available to you. I dedicate you for the rush of the wind and for the speed of the sun. May he suffer from heat.(2)
He, who cherishes hatred towards us.(3)

घृतं घृतपावानः पिबत वसां वसापावानः पिबतान्तरिक्षस्य हविरसि स्वाहा ।
दिशः प्रदिश आदिशो विदिश उद्दिशो दिग्भ्यः स्वाहा ॥१९॥

ऐन्द्रः प्राणो अङ्गे अङ्गे नि दीध्यदैन्द्र उदानो अङ्गे अङ्गे निधीतः ।
देव त्वष्टर्भूरि ते सꣳ समेतु सलक्ष्मा यद्विषुरूपं भवाति ।
देवत्रा यन्तमवसे सखायोऽनु त्वा माता पितरो मदन्तु ॥२०॥

समुद्रं गच्छ स्वाहाऽन्तरिक्षं गच्छ स्वाहा देवꣳ सवितारं गच्छ स्वाहा मित्रावरुणौ गच्छ स्वाहाऽहोरात्रे गच्छ स्वाहा छन्दाꣳसि गच्छ स्वाहा द्यावापृथिवी गच्छ स्वाहा यज्ञं गच्छ स्वाहा सोमं गच्छ स्वाहा दिव्यं नभो गच्छ स्वाहाऽग्निं वैश्वानरं गच्छ स्वाहा मनो मे हार्दि यच्छ दिवं ते धूमो गच्छतु स्वर्ज्योतिः पृथिवीं भस्मनाऽऽपृण स्वाहा ।२१

माऽपो मौषधीर्हिꣳसीर्धाम्नो धाम्नो राजꣳस्ततो वरुण नो मुञ्च ।
यदाहुरघ्न्या इति वरुणेति शपामहे ततो वरुण नो मुञ्च ।
सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्मः॥२२

Ghṛtam ghṛtapāvānaḥ pibata vasām vasāpāvānaḥ pibatāntarkṣasya havirasi svāhā (i). Diśaḥ (ii) pradiśa'-(iii) ādiśo (iv) vidiśa' (v) uddiśo (vi) digbhyaḥ svāhā (vii). || 19 ||

Aindraḥ prāṇo' aṅge' aṅge' nidīdhyadaindra' udāno' aṅge aṅge nidhītaḥ. Deva tvaṣṭarbhūri te saṁ sametu salakṣmā yadviṣurūpam bhavāti. Devatrā yantamavase sakhāyo'nu tvā mātā pitaro madantu (i). || 20 ||

Samudram gaccha svāhā'-(i) ntarikṣam gaccha svāhā (ii) devaṁ savitāram gaccha svāhā (iii) mītrāvaruṇau gaccha svāhā'-(iv) horatre gaccha svāhā (v) chandāṁsi gaccha svāhā (vi) dyāvāpṛthivī gaccha svāhā (vii) yajñam gaccha svāhā (viii) somam gaccha svāhā (ix) divyam nabho gaccha svāhā'-(x) 'gnim vaiśvānaram gaccha svāhā (xi) mano me hārddi yaccha (xii) divam te dhūmo gacchatu svarjyotiḥ pṛthivīm bhasmanā'pṛṇa svāhā (xiii). || 21 ||

Māpo mauṣadhīrhiṁsīr-(i) dhāmno dhāmno rājamstato varuṇa no muñca (ii). Yadāhuraghnyā'iti varuṇeti śapāmahe tato varuṇ no muñca. Sumitriyā na'āpa' oṣadhayaḥ santu durmitriyāstasmai santu yo'smāndveṣṭi yan ca vayam dviṣmaḥ (iii). || 22 ||

19. O enjoyers of butter, enjoy butter; enjoyers of fats, enjoy fat. You are the oblation of the midspace. *Svāhā*.(1)

To the regions.(2)
To the mid-regions.(3)
To the regions all around.(4)
To the intermediate regions.(5)
To the regions above.(6)
To all the regions, I dedicate.(7)

20. The breath of the resplendent soul is glowing in each and every limb; in every limb is seated the up-breath of the resplendent soul. O God, the cosmic architect, may your various forms, which wear different shapes, be blended into one. May your friends, mother and fathers, encourage you, who are moving towards godliness, and rejoice.(1)

21. Go to ocean; *Svāhā*.(1)
Go to midspace; *Svāhā*.(2)
Go to the creator God; *Svāhā*.(3)
Go to the friendly and the venerable Lord; *Svāhā*.(4)
Go to day and night; *Svāhā*.(5)
Go to the Vedic metres; *Svāhā*.(6)
Go to earth and heaven; *Svāhā*.(7)
Go to the sacrifice; *Svāhā*.(8)
Go to the blissful Lord; *Svāhā*.(9)
Go to the glittering sky; *Svāhā*.(10)
Go to the fire, beneficial to all men; *Svāhā*.(11)
Thereby give extreme pleasure to my heart.(12)
May your fumes rise up to the sky and flames to the sun and enrich this earth with ashes.(13)

22. O venerable Lord, do not pollute waters and injure plants.(1)

From each and every place of bondage, O King, release us.(2)

What they call inviolable speech, in name of that we swear an oath. Release us from that, O venerable Lord. May waters and herbs be friendly to us; and unfriendly to him who hates us and whom we do hate.(3)

हविष्मतीरिमा आपो हविष्माँ२ आ विवासति ।
हविष्मान् देवो अध्वरो हविष्माँ२ अस्तु सूर्यः ॥२३॥

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामी—न्द्राग्न्योर्भागधेयी स्थ मित्रावरुणयोर्भागधेयी स्थ
विश्वेषां देवानां भागधेयी स्थ । अमूर्या उप सूर्ये याभिर्वा सूर्यः सह ।
ता नो हिन्वन्त्वध्वरम् ॥२४॥

हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा । ऊर्ध्वमिममध्वरं दिवि देवेषु होत्रा यच्छ ॥२५॥

सोम राजन् विश्वास्त्वं प्रजा उपावरोह विश्वास्त्वां प्रजा उपावरोहन्तु ।
शृणोत्वग्निः समिधा हवं मे शृण्वन्त्वापो धिषणाश्च देवीः ।
श्रोता ग्रावाणो विदुषो न यज्ञꣳ शृणोतु देवः सविता हवं मे स्वाहा ॥२६॥

देवीरापो अपां नपाद्यो व ऊर्मिर्हविष्य इन्द्रियावान् मदिन्तमः ।
तं देवेभ्यो देवत्रा दत्त शुक्रपेभ्यो येषां भाग स्थ स्वाहा ॥२७॥

Haviṣmatīrimā' āpo haviṣmām̐' āvivāsati. Haviṣmān devo' adhvaro haviṣmām̐' astu sūryaḥ (i). || 23 ||

Agnervo'pannagṛhasya sadasi sādayāmī -(i) ndragnyorbhāgadheyī stha (ii) mitrāvaruṇayorbhāgadheyī stha (iii) viśvesām devānām bhāgadheyī stha (iv). Amūryā' upa sūrye yābhirvā sūryaḥ saha tā no hinvantvadhvaram. (vi) || 24 ||

Hṛde tvā manase tvā dive tvā sūryāya tvā. Ūrdhvamimamadhvaram divi deveṣu hotrā yaccha (i). || 25 ||

Somarājan viśvāstvam prajā' upāvaroha (i) viśvāstvām prajā' upāvarohantu. (ii) Sṛṇotvagniḥ samidhā havam me śṛṇvantvāpo dhiṣaṇāśca deviḥ. Śrotā grāvāṇo viduṣo na yajñam̐ śṛṇotu devaḥ savitā havam me svāhā. (iii) || 26 ||

Devīrāpo'apāmnapādyo va' ūrmmirhaviṣya' indriyāvān madintamaḥ. Tam devebhyo devatrā datta śukrapebhyo yeṣām bhāga stha (i) svāhā. (ii) || 27 ||

23. The waters are full of sacred food. Full of sacred food is the one who serves. May the brilliant sacrifice be full of sacred food; may the sun be full of sacred food.(1)

24. I set you down in the place of fire, whose home is indestructible.(1)

You are the share of the Lord resplendent and adorable.(2)

You are the share of the Lord friendly and venerable.(3)

You are the share of all the bounties of Nature.(4)

May the waters, which are in the sun or those accompanying the sun, make our sacrifice pleasing.(5)

25. O blissful Lord, I invoke you for the heart, for the mind, for the heaven and for the sun. Carry this sacrifice above in the sky to the bounties of Nature and to the cosmic sacrificers.(1)

26. O you sovereign, the blissful Lord, descend to all your people.(1)

May all your people bow down to you.(2)

May the adorable Lord listen to my invocation made with sacred fuel. May the waters and the divine speech listen to my invocation. May discerning learned people listen to my sacrificial invocation, and may the creator God listen to my invocation as well.(3)

27. O divine waters, your wave is your offspring, worthy of being offered as an oblation, and which is potent and most delightful; bestow that on the enlightened ones, drinkers of divine bliss, of whom you yourselves are a part.(1)

Svāhā.(2)

कार्षिरसि समुद्रस्य त्वा क्षित्या उन्नयामि । समापो अद्भिरग्मत समोषधीभिरोषधीः ॥२८॥

यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः स्वाहा ॥२९॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
आ ददे रावाऽसि गभीरमिममध्वरं कृधीन्द्राय सुषूतमम् ।
उत्तमेन पविनोर्जस्वन्तं मधुमन्तं पयस्वन्तं निग्राभ्या स्थ देवश्रुतस्तर्पयत मा ॥३०॥

मनो मे तर्पयत वाचं मे तर्पयत प्राणं मे तर्पयत चक्षुर्मे तर्पयत श्रोत्रं मे तर्पयतात्मानं मे तर्पयत प्रजां मे तर्पयत पशून्मे तर्पयत गणान्मे तर्पयत गणा मे मा वि तृषन् ॥३१॥

इन्द्राय त्वा वसुमते रुद्रवत इन्द्राय त्वाऽऽदित्यवत इन्द्राय त्वाऽभिमातिघ्ने ।
श्येनाय त्वा सोमभृतेऽग्नये त्वा रायस्पोषदे ॥३२॥

यत्ते सोम दिवि ज्योतिर्यत्पृथिव्यां यदुरावन्तरिक्षे ।
तेनास्मै यजमानायोरु राये कृध्यधि दात्रे वोचः ॥३३॥

Kārṣirasi (i) samudrasya tvā kṣityā' unnayāmi (ii). Samāpo' adbhiragmata samoṣdhībhiroṣadhīḥ (iii). || 28 ||

Yamagne pṛtsu martyamavā vājeṣu yam junāḥ. Sa yantā śaśvatīriṣaḥ svāhā(i). || 29 ||

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Ādade (i) rāvāsi gabhīramimamadhvaram kṛdhīndrāya suṣūtamam. Uttamena pavinorjjasvantam madhumantam payasvantam (ii) nigrābhyā stha devaśrutastarpayata mā (iii). || 30 ||

Mano me tarpayata vācam me tarpayata prāṇam me tarpayata cakṣurme tarpayata śrotram me tarpayatāmānam me tarpayata prajām me tarpayata paśunme tarpayata gaṇānme tarpayata gaṇā me mā vitṛṣan (i). || 31 ||

Indrāya tvā vasumate rudravata' indrāya tvā-(i) `dityavata' indrāya tvā'-(ii) 'bhimatighne (iii). Śyenāya tvā somabhṛte'-(iv) 'gnaye tvā rāyasposade (v). || 32 ||

Yatte soma divi jyotiryatpṛthivyām yadurāvantarikṣe. Tenāsami yajamānāyoru rāye kṛdhyadi dātre voacḥ (i). || 33 ||

28. O sacrifice, you are the intiator of culture.(1)

I enhance you so that ocean may never wane.(2)

May the waters be united with waters and the plants with plants.(3)

29. O adorable Lord, that mortal, whom you protect in battles and whom you favour in struggles, gets the never-exhausting strength. *Svāhā*.(1)

30. At the impulsion of the creator God, I take you with the arms of the healers and with the hands of the nourisher.(1)

You are the great donor. Make this solemn sacrifice most pleasing to the resplendent Lord. With the finest speech make it full of vigour, full of honey and full of milk.(2)

You are the most acceptable and cared for by the enlightened ones. Grant me full satisfaction.(3)

31. May all of you satisfy my mind; satisfy my speech; satisfy my breath; satisfy my vision; satisfy my hearing; satisfy my soul; satisfy my offsprings; satisfy my cattle; satisfy my followers. May my followers never be disaffected.(1)

32. You to the resplendent Lord, abounding in riches; you to the resplendent Lord of terrible forces.(1)

You to the resplendent Lord accompanied by the sun.(2)

You to the resplendent the destroyer of haughty enemies.(3)

You to the eagle, who brings the divine bliss.(4)

You to the adorable Lord, the bestower of wealth and nourishment.(5)

33. O blissful Lord, with your light, which you have in heaven, on the earth, and in the vast midspace, bestow on this sacrificer plenty of vast riches. Give comfort to the donor.(1)

श्वात्रा स्थ वृत्रतुरो राधोगूर्ता अमृतस्य पत्नीः ।
ता देवीर्देवत्रेमं यज्ञं नयतोपहूताः सोमस्य पिबत ॥३४॥

मा भेर्मा सं विक्था ऊर्जं धत्स्व धिषणे वीड्वी सती वीडयेथामूर्जं दधाथाम् ।
पाप्मा हतो न सोमः ॥३५॥

प्रागपागुदगधराक्सर्वतस्त्वा दिश आ धावन्तु । अम्ब निष्पर समरीर्विदाम् ॥३६॥

त्वमङ्ग प्रशंसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥३७॥

[का० ६, कं० ३७, मं०सं० ११७]

इति षष्ठोऽध्यायः ।

Śvātrā stha vṛtraturo rādhogūrttā' amṛtasya patnīḥ. Tā devīrdevatremam yajñam nayatopahūtāḥ somasya pibata (i) || 34 ||

Mā bhermā samvikthā' ūrjam dhatsva dhiṣaṇe vīḍvī satī vīḍayethāmūrjam dadhāthām. Pāpmā hato na somaḥ (i). || 35 ||

Prāgapāgudagadharāksarvatastvā diśa' ādhāvantu. Amba niṣpara samarīrvidām (i). || 36 ||

Tvamaṅga praśaṁsiṣo devaḥ śaviṣṭha martyam. Na tvadanyo maghavannasti marḍitendra bravīmi te vacaḥ (i) || 37 || (K = 37; M = 117)

34. O killers of nescience, you are auspicious, bestowers of riches and consorts of the Immortal. O divine one, lead this sacrifice to the bounties of Nature. Having been invoked, come and drink of the bliss.(1)

35. Do not be afraid. Tremble not with terror. Take heart. O earth and heaven, being already steady, steady yourselves and take strength. Sin has been killed, not the bliss.(1)

36. From the front, from behind, from above and from below, from every side, may all the regions rush forward to meet you. O mother, fill them with their share. May the people meet with one mind.(1)

37. O mightiest Lord, you the lustrous have praised this mortal (the sacrificer). O bounteous and resplendent Lord, there is no gladdener other than you. I utter my words of praises to you.(1)

अथ सप्तमोऽध्यायः ।

वाचस्पतये पवस्व वृष्णो अꣳशुभ्यां गभस्तिपूतः[1] ।
देवो देवेभ्यः पवस्व येषां भागोऽसि[2] ॥१॥
मधुमतीर्न इषस्कृधि[1] यत्ते सोमादाभ्यं नाम जागृवि तस्मै ते सोम सोमाय स्वाहा[2]
स्वाहोर्वन्तरिक्षमन्वेमि[3] ॥२॥
स्वाङ्कृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्त्वाष्टु स्वाहा
त्वा सुभव सूर्याय[1] देवेभ्यस्त्वा मरीचिपेभ्यो[2] देवांꣳशो यस्मै त्वेडे तत्सत्यमुपरिप्रुता
भङ्गेन हतोऽसौ[3] फट् प्राणाय त्वा व्यानाय त्वा[4] ॥३॥
उपयामगृहीतोऽस्यन्तर्यच्छ मघवन् पाहि सोमम् । उरुष्य राय एषो यजस्व ॥४॥

Vācaspataye pavasva vṛṣṇo' aṁśubhyām gabhastipūtaḥ (i). Devo devebhyaḥ pavasva yeṣām bhāgo'si (ii). || 1 ||

Madhumatīrna' iṣaskṛdhi (i) yatte somādābhyám nāma jāgṛvi tasmai te soma somāya. Svāhā (ii) svāhorvantarikṣamanvemi (iii). || 2 ||

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pārthivebhyo manastvāṣṭu svāhā tvā subhava sūryāya (i) devebhyastvā marīcipebhyo (ii) devāṁ.o yasmai tveḍe tatsatyamupariprutā bhangeṅa hato's.ı' (iii) phaṭ prāṇāya tvā vyānāya tvā (iv). || 3 ||

Upayāmagṛhīto'syantaryaccha maghavan pāhi somam. Uruṣya rāya' eṣo yajasva. (i) || 4 ||

CHAPTER SEVEN

1. O bliss divine, being purified by the rays of the sun, may you move for the sake of vital breath.(1)

Being yourself a bounty of Nature, go to other bounties part of whom you are.(2)

2. Make our foodgrains sweet.(1)

O blissful Lord, unconquerable and ever-alert is your name; to you as such, O bliss divine, to you, the blissful, I dedicate.(2)

I move along the vast midspace. *Svāhā*.(3)

3. Assimilated you are with all the senses, divine and physical both. May the mind pervade you. *Svāhā*. O nobly-born, you to the sun.(1)

You to the bounties of Nature, the enjoyers of the light quanta.(2)

O bliss divine, may you truly become that for which I adore you. From the destruction coming from above, may that (evil to be named) perish.(3)

You to the out-breath; you to the diffused breath.(4)

4. You have been duly accepted. Contain our evils, O Lord of richness, guard the bliss. Protect our riches as well. Secure food from all around.(1)

अन्तस्ते द्यावापृथिवी दधाम्यन्तर्दधाम्युर्वन्तरिक्षम् ।
सजूर्देवेभिरवरैः परैश्चान्तर्यामे मघवन् मादयस्व ॥५॥

स्वाङ्कृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्त्वाष्टु स्वाहा
त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचिपेभ्य उदानाय त्वा ॥६॥

आ वायो भूष शुचिपा उप नः सहस्रं ते नियुतो विश्ववार ।
उपो ते अन्धो मद्यमयामि यस्य देव दधिषे पूर्वपेयं वायवे त्वा ॥७॥

इन्द्रवायू इमे सुता उप प्रयोभिरागतम् । इन्दवो वामुशन्ति हि ।
उपयामगृहीतोऽसि वायव इन्द्रवायुभ्यां त्वैष ते योनिः सजोषोभ्यां त्वा ॥८॥

अयं वां मित्रावरुणा सुतः सोम ऋतावृधा । ममेदिह श्रुतꣳ हवम् ।
उपयामगृहीतोऽसि मित्रावरुणाभ्यां त्वा ॥९॥

राया वयꣳ ससवाꣳसो मदेम हव्येन देवा यवसेन गावः । तां धेनुं मित्रावरुणा
युवं नो विश्वाहा धत्तमनपस्फुरन्तीमेष ते योनिर्ऋतायुभ्यां त्वा ॥१०॥

Antaste dyāvāpṛthivī dadhāmyantardadhāmyurvantarikṣam. Sajūrdevebhiravaraiḥ paraiścāntaryāme maghavan mādayasva (i). || 5 ||

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pārthivebhyo manaṣṭvāṣṭu svāhā. Tvā subhava sūryāya (i) devebhyastvā marīcipebhya' (ii) udānāya tvā. (iii) || 6 ||

Ā vāyo bhūṣa śucipā' upa naḥ sahasram te niyuto viśvavāra. Upo te' andho madyamayāmi yasya deva dadhiṣe pūrvapeyam vāyave tvā (i). || 7 ||

Indravāyū' ime sutā' upa prayobhirāgatam. Indavo vāmuśanti hi. Upayāmagṛhīto'si vāyava' indravāyubhyām tvai-(i) ṣa te yoniḥ sajoṣobhyām tvā (ii) || 8 ||

Ayam vām mitrāvaruṇā sutaḥ soma' ṛtāvṛdhā. Mamediha śrutaṁ havam (i). Upayāmagṛhīto'si mitrāvaruṇābhyām tvā (ii). || 9 ||

Rāyā vayaṁ sasavāṁso madema havyena devā yavasena gāvaḥ. Tām dhenum mitrāvaruṇā yuvam no viśvāhā dhattamanapasphurantī-(i) meṣa te yonirṛtāyubhyām tvā (ii). ||10||

5. I lay heaven and earth within you. I place the vast mid-space in you. O Lord of richness, in amity with Nature's bounties, inferior and superior, rejoice in this containment of evil.(1)

6. Assimilated you are with all the senses, divine and physical both. May the mind pervade you, *Svāhā*. O nobly-born you to the sun.(1)

You to the bounties of Nature, the enjoyers of the light quanta.(2)

You to the upward breath.(3)

7. O Lord of cosmic vitality, protector of purity, come near us; O pleasing to all, you have a thousand teams to ride upon. I bring exhilarating feed for you. O brilliant one, you always have the first sip of it. You to the Lord of cosmic vitality.(1)

8. O resplendent Lord and the Lord of cosmic vitality, these devotions have been poured out. Come here with your fast-moving steeds. These devotions are yearning for you. O bliss, duly accepted you are. I offer you to the Lord of cosmic vitality; to Lord of vitality and resplendence.(1)

This is your home. You to those two close friends.(2)

9. O Lord, friendly and venerable, upholder of right, this is the devotion offered to you. Listen to my this invocation.(1)

You have been duly accepted. You to the Lord, friendly and venerable.(2)

10. May we rejoice by possessing riches; may Nature's bounties rejoice with oblations and the cows with grass and fodder. O Lord, friendly and venerable, give us always the milch cow, that never fails to give milk.(1)

This is your abode. You to the righteous (the Lord, friendly and venerable).(2)

या वां कशा मधुमत्यश्विना सूनृतावती । तया यज्ञं मिमिक्षतम् ।
उपयामगृहीतोऽस्यश्विभ्यां त्वैष ते योनिर्माध्वीभ्यां त्वा ॥११॥

तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदं स्वर्विदम् ।
प्रतीचीनं वृजनं दोहसे धुनिमाशुं जयन्तमनु यासु वर्धसे ।
उपयामगृहीतोऽसि शण्डाय त्वैष ते योनिर्वीरतां पाह्यपमृष्टः शण्डो
देवास्त्वा शुक्रपाः प्र णयन्त्वनाधृष्टासि ॥१२॥

सुवीरो वीरान् प्रजनयन् परीह्यभि रायस्पोषेण यजमानम् ।
सञ्जग्मानो दिवा पृथिव्या शुक्रः शुक्रशोचिषा निरस्तः शण्डः शुक्रस्याधिष्ठानमसि ॥१३॥

अच्छिन्नस्य ते देव सोम सुवीर्यस्य रायस्पोषस्य ददितारः स्याम ।
सा प्रथमा संस्कृतिर्विश्ववारा स प्रथमो वरुणो मित्रो अग्निः ॥१४॥

स प्रथमो बृहस्पतिश्चिकित्वाँस्तस्मा इन्द्राय सुतमा जुहोत स्वाहा ।
तृम्पन्तु होत्रा मध्वो याः स्विष्टा याः सुप्रीताः सुहुता यत्स्वाहाऽयाडग्नीत् ॥१५॥

Yā vām kaśā madhumatyaśvinā sūnṛtāvatī. Tayā yajñam mimikṣatam (i) . Upayāmagṛhīto' syaśvibhyām tvaiṣa te yonirmādhvībhyām tvā (ii). || 11 ||

Tam pratnthā pūrvathā visvathemathā jyeṣṭhatātim barhiṣadaṁ svarvidam. Pratīcīnam vṛjanam dohase dhunimāsum jayantamanu yāsu vardhase (i). Upayāmagṛhīto' si śaṇḍāya tyai-(ii) ṣa te yonirvīratām pāhya-(iii) pamṛṣṭaḥ śaṇḍo (iv) devāstvā śukrapāḥ pra ṇayantva (v) nādhṛṣṭā'si (vi). || 12 ||

Suvīro vīrān prajanayan parīhyabhi rāyaspoṣeṇa yajamānam (i). Sañjagmāno divā pṛthivyā śukraśocisā (ii) nirastaḥ śaṇḍaḥ (iii) śukrasyāḍhiṣṭhānamasi (iv). || 13 ||

Acchinnasya te deva soma sūvīryasya rāyaspoṣasya daditāraḥ syāma (i). Sā prathamā saṁskṛtirviśvavārā sa prathamo varuṇo mitro' agniḥ (ii). || 14 ||

Sa prathamo bṛhaspatiścikitvāṁstasmā' indrāya sutamāju-hota svāhā (i). Tṛmpantu hotrā madhvo yāḥ sviṣṭā yāḥ suprītāḥ suhutā yatsvāhā' (ii) yāḍagnīt (iii). || 15 ||

11. O you two vitals, with your honey-dripping, truthful and pleasing speech, make our sacrifice fruitful.(1)

You have been duly accepted. You to both the vitals. This is your abode. You for the sake of honey-lovers.(2)

12. O resplendent Lord, you bestow strength on these sacrificial activities, through which you flourish, in the same way as you gave strength to those of ancient times, to those of the recent past, to those of all the times, to those of the present as well. We praise you, the best among the eldest, present at the sacrifices, knower of heaven, facing ourselves, terrorising the enemies, and swift and victorious.(1)

You have been duly accepted. You to the evils.(2)

This is your abode. Protect heroism.(3)

The evil has been cleaned.(4)

May Nature's bounties, who relish pure oblations, lead you forward.(5)

You are never conquered.(6)

13. O blissful Lord, you are bravest of the brave. Begetting brave sons, come to the sacrificer surrounding him with plenty of wealth.(1)

You are bright, united with bright-shining sky and the earth.(2)

The evil has been thrown off.(3)

You are the seat of the bright-shining Lord.(4)

14. O blissful God, may we become the bestowers of your powerful and never - exhausting wealth and nourishment.(1)

That is the first culture appreciated by all and He is the first venerable, friendly and adorable.(2)

15. Offer your oblations to the resplendent Lord, who is the first, the Lord Supreme, and prudent. *Svāhā*.(1)

May Nature's bounties, who enjoy the oblations of meath, and who are pleased when they receive good offerings and oblations, be content. *Svāhā*.(2)

The kindler of the fire has performed the sacrifice.(3)

अयं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने ।
इममपाᳪं सङ्गमे सूर्यस्य शिशुं न विप्रा मतिभी रिहन्ति ।
उपयामगृहीतोऽसि मर्काय त्वा ॥१६॥

मनो न येषु हवनेषु तिग्मं विपः शच्या वनुथो द्रवन्ता ।
आ यः शर्याभिस्तुविनृम्णो अस्याश्रीणीतादिशं गभस्तावेष ते योनिः प्रजाः
पाह्यपमृष्टो मर्को देवास्त्वा मन्थिपाः प्र णयन्त्वनाधृष्टासि ॥१७॥

सुप्रजाः प्रजाः प्रजनयन् परीह्यभि रायस्पोषेण यजमानम् ।
सञ्जग्मानो दिवा पृथिव्या मन्थी मन्थिशोचिषा निरस्तो मर्को मन्थिनोऽधिष्ठानमसि ॥१८॥

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम् ॥१९॥

उपयामगृहीतोऽस्याग्रयणोऽसि स्वाग्रयणः ।
पाहि यज्ञं पाहि यज्ञपतिं विष्णुस्त्वामिन्द्रियेण पातु विष्णुं त्वं पाह्यभि सवनानि पाहि ॥२०॥

Ayam venaścodayatpṛṣnigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ saṅgame sūryasya śiśum na viprā matibhī rihanti (i). upayāmagṛhito'si markāya tvā (ii). || 16 ||

Mano na yeṣu havaneṣu tigmām vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhistuvinṛmṇo' asyāśrīṇītādiśam gabhastā (i) veṣa te yoniḥ prajāḥ pāhyapamṛṣṭo marko (ii) devāstvā manthipāḥ praṇayantva-(iii) nādhṛṣṭāsi (iv). || 17 ||

Suprajāḥ prajāḥ prajanayan parīhyabhi rāyaspoṣeṇa yajamānam (i). Sañjagmāno divā pṛthivyā manthī manthiśo-ciṣa (ii) nirasto marko (iii) manthino'dhiṣṭhānamasi (iv). || 18 ||

Ye devāso divyekādaśa stha pṛthivyāmadhyekādaśa stha . Apsukṣito mahinaikādaśa stha te devāso yajñamimam juṣadhvam (i). || 19 ||

Upayāmagṛhīto' syagrayāṇo' si svāgrayaṇaḥ. Pāhi yajñam pāhi yajñapatim viṣṇustvāmindriyeṇa pātu viṣṇum tvam pāhyabhi savanāni pāhi (i). || 20 ||

16. This shining one has activated the light encompassing all the mid-space, which was like a chorion for the immeasurable worlds. Wise sages praise this one at the confluence of cosmic waters just like a child of the sun.(1)

You have been duly accepted. You to the sin.(2)

17. In those sacrifices, where both of you wise arrive rushing swiftly as mind, with your actions, the possessor of great wealth, with movement of his fingers, compels obedience from him.(1)

This is your abode. Protect our people. Sin has been thrown off.(2)

May the enlightened ones, the protectors of the intellectuals be pleased with you.(3)

Unconquered you are.(4)

18. O bestower of good offsprings, bless this sacrificer with good progeny and abundant wealth.(1)

The churned out juice (of bliss) has been coordinated with the heaven and earth, with the shine of the churned juice.(2)

The sin has been driven away.(3)

You are the seat of the churner.(4)

19. O bounties of Nature, who are eleven in the heaven and who are eleven on the earth and who are eleven with their grandeur in the mid-space, may all of you come and participate in this sacrifice.(1)

20. You have been duly accepted. You are the foremost leader, leading well. Protect this sacrifice; protect the sacrificer. May the widespread sacrifice protect you with its splendour. Protect the widespread sacrifice. Protect the rites from all around.(1)

सोमः पवते सोमः पवतेऽस्मै ब्रह्मणेऽस्मै क्षत्रायास्मै सुन्वते यजमानाय पवत इष ऊर्जे पवतेऽद्भ्य ओषधीभ्यः पवते द्यावापृथिवीभ्यां पवते सुभूताय पवते[1] विश्वेभ्यस्त्वा देवेभ्य[2] एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः[3] ॥२१॥

उपयामगृहीतोऽसीन्द्राय त्वा बृहद्वते वयस्वत उक्थाव्यं गृह्णामि । यत्त इन्द्र बृहद्वयस्तस्मै त्वा विष्णवे त्वै[1]ष ते योनिरुक्थेभ्यस्त्वा[2] देवेभ्यस्त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि[3] ॥२२

मित्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी[1]न्द्राय त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी[2]न्द्राग्निभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी[3]न्द्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी[4]न्द्राबृहस्पतिभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी[5]न्द्राविष्णुभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि[6]।२३

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥२४॥

Somaḥ pavate somaḥ pavate' smai brahmaṇe' smai kṣatrāyāsmai sunvate yajamānāya pavata' iṣa' ūrje pavate'dbhya' oṣadhībhyaḥ pavate dyāvā pṛthivībhyām pavate subhūtāya pavate (i) viśvebhyastvā devebhya' (ii) eṣa te yonirviśvebhyastvā devebhyaḥ (iii). || 21 ||

Upayāmagṛhīto' sīndrāya tvā bṛhadvate vayasvata' ukthāvyam gṛhṇāmi. Yatta' indra bṛhadvayastasmai tvā viṣṇave tavi-(i) ṣa te yoniruktheb hyastvā (ii) devebhyastvā devāvyam yajñasyāyuṣe gṛhṇāmi (iii). || 22 ||

Mitrāvaruṇābhyām tvā devāvyam yajñasyāyuṣe gṛhṇāmī-(i) ndrāya tvā devāvyam yajñasyāyuṣe gṛhṇāmī-(ii) ndrāgnibhyām devāvyam yajñasyāyuṣe gṛhṇāmī-(iii) ndrāvaruṇābhyām tvā devāvyam yajñasyāyuṣe gṛhṇāmī-(iv) ndrābṛhaspatibhyām tvā devāvyam yajñasyāyuṣe gṛhṇāmī-(v) ndrāviṣṇubhyām tvā devāvyam yajñasyāyuṣe gṛhṇāmi (vi). || 23 ||

Mūrdhānam divo' aratim pṛthivyā vaiśvānaramṛta' ā jātamagnim. Kaviṁ samrājamatithim janānāmāsannā pātram janayanta devāḥ (i). || 24 ||

21. The blissful Lord purifies. The blissful Lord purifies for this intellectual's sake, for this administrator-solider's sake, for sake of this sacrificer who presses out juices. He purifies for food, for vigour; purifies for waters and plants; purifies for earth and heaven; purifies for general well-being.(1)

He purifies for you all the Nature's bounties.(2)

This is your abode. You to all the bounties of Nature.(3)

22. You have been duly accepted. I take you for the sake of resplendent Lord, whose deeds are great, who is the lord of vigour, and who is worth praising. O resplendent Lord, what great vigour is yours, for that I dedicate it. I dedicate it to the omnipresent Lord.(1)

This is your abode. I dedicate you for the praises.(2)

You are pleasing to Nature's bounties.(3)

May the sacrifice have a long life.(4)

23. I take you, cherished by the learned, for the Lord friendly and venerable, so that the sacrifice may have a long life.(1)

I take you, cherised by the learned for the resplendent Lord, so that the sacrifice may have a long life.(2)

I take you, cherished by the learned, for the Lord resplendent and adorable, so that the sacrifice may have a long life.(3)

I take you, cherished by the learned, for the Lord resplendent and venerable, so that the sacrifice may have a long life.(4)

I take you, cherished by the learned, for the Lord resplendent and supreme, so that the sacrifice may have a long life.(5)

I take you, cherished by the learned, for the Lord resplendent and omnipresent, so that the sacrifice may have a long life.(6)

24. Bounties of Nature produced fire that is the head of heaven and continually present on earth, beneficial to all people, born in eternal truth, seer, sovereign, guest of people, and whose mouth itself is a drinking bowl.(1)

उपयामगृहीतोऽसि ध्रुवोऽसि ध्रुवक्षितिर्ध्रुवाणां ध्रुवतमोऽच्युतानामच्युतक्षित्तमं
एष ते योनिर्वैश्वानराय त्वा । ध्रुवं ध्रुवेण मनसा वाचा सोममव नयामि ।
अथा न इन्द्र इद्विशोऽसपत्नाः समनसस्करत् ॥२५॥

यस्ते द्रप्स स्कन्दति यस्ते अंशुर्ग्रावच्युतो धिषणयोरुपस्थात् ।
अध्वर्योर्वा परि वा यः पवित्रात्तं ते जुहोमि मनसा वषट्कृतं स्वाहा देवानामुत्क्रमणमसि ॥२६॥

प्राणाय मे वर्चोदा वर्चसे पवस्व व्यानाय मे वर्चोदा वर्चसे पवस्वो—दानाय मे वर्चोदा वर्चसे पवस्व वाचे मे वर्चोदा वर्चसे पवस्व क्रतूदक्षाभ्यां मे वर्चोदा वर्चसे पवस्व श्रोत्राय मे वर्चोदा वर्चसे पवस्व चक्षुर्भ्यां मे वर्चोदसौ वर्चसे पवेथाम् ॥२७॥

आत्मने मे वर्चोदा वर्चसे पवस्वौ—जसे मे वर्चोदा वर्चसे पवस्वा—युषे मे वर्चोदा वर्चसे पवस्व विश्वाभ्यो मे प्रजाभ्यो वर्चोदसौ वर्चसे पवेथाम् ॥२८॥

Upayāmagṛhīto' si dhruvo' si dhruvakṣitirdhruvāṇām dhruvatamo' cyutānāmacyutakṣittama' (i) eṣa te yonirvaiśvānarāya tvā (ii). Dhruvam dhruveṇa manasā vācā somamava nayāmi (iii). Athā na' indra' idvis'o sapatnāḥ samanasaskarat (iv). || 25 ||

Yaste drapsa skandati yaste' aṁśurgrāvacyuto dhiṣaṇayorupasthāt. Adhvaryorvā pari vā yaḥ pavitrāttam te juhomi manasā vaṣaṭkṛtaṁ svāhā (i) devānāmutkramaṇamasi (ii). || 26 ||

Prāṇāya me varcodā varcase pavasva (i) vyānāya me varcodā varcase pavasvo-(ii) dānāya me varcodā varcase pavasva (iii) vāce me varcodā varcase pavasva (iv) kratūdakṣābhyām me varcodā varcase pavasva (v) śrotrāya me varcoda varcase pavasva (vi) cakṣrubhyām me varcodasau varcase pavetham (vii). || 27 ||

Ātmane me varcodā varcase pavasvau-(i) jase me varcodā varcase pavasvā-(ii) yuṣe me varcodā varcase pavasva (iii) viśvābhyo me prajābhyo varcodasau varcase pavethām (iv). || 28 ||

25. You have been duly accepted. You are firm, having a firm base, firmest among the firm, most securely set even among those who are never shaken.(1)

This is your abode. You to the benefactor of all people.(2)

I accept with unshaken mind and speech the ever-unshaken blissful Lord.(3)

Now may the resplendent Lord make our all people of one mind and heart, and free from enemies.(4)

26. O elixir, whichever particle of yours falls on the ground, and whatever part of yours falls from the pressing stones, or falls from the lap of the bowl, or from the priest's hand, or from the strainer, that I, consecrated in my mind, dedicate to Nature's bounties with a recitation of *vaṣaṭ*.(1)

You are the ascent of the enlightened ones.(2)

27. O bestower of lustre, purify my outbreath, so that I may get lustre.(1)

O bestower of lustre, purify my diffused breath, so that I may get lustre.(2)

O bestower of lustre, purify my upward breath, so that I may get lustre.(3)

O bestower of lustre, purify my speech, so that I may get lustre.(4)

O bestower of lustre, purify my action and skill, so that I may get lustre.(5)

O bestower of lustre, purify my hearing, so that I may get lustre.(6)

O you two bestowers of lustre, purify my both the eyes, so that I may get lustre.(7)

28. O bestower of lustre, purify my self, so that I may get lustre.(1)

O bestower of lustre, purify my energy, so that I may get lustre.(2)

O bestower of lustre, purify my longevity, so that I may get lustre.(3)

O you two bestowers of lusture, purify all my offsprings, so that I may get lustre.(4)

कोऽसि कतमोऽसि कस्यासि को नामासि । यस्य ते नामामन्महि यं त्वा सोमेनातीतृपाम ।
भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याᳬ सुवीरो वीरैः सुपोषः पोषैः ॥२९॥

उपयामगृहीतोऽसि मधवे त्वो—पयामगृहीतोऽसि माधवाय त्वो—पयामगृहीतोऽसि शुक्राय त्वो—
—पयामगृहीतोऽसि शुचये त्वा —पयामगृहीतोऽसि नभसे त्वो—पयामगृहीतोऽसि नभस्याय त्वो—
—पयामगृहीतोऽसीषे त्वो—पयामगृहीतोऽस्यूर्जे त्वो—पयामगृहीतोऽसि सहसे त्वो—पयामगृहीतो
ऽसि सहस्याय त्वो—पयामगृहीतोऽसि तपसे त्वो—पयामगृहीतोऽसि तपस्याय त्वो—पयाम-
गृहीतोऽस्यᳬहसस्पतये त्वा ॥३०॥

Ko' si katamo' si kasyāsi ko nāmāsi. Yasya te nāmamanmahi yam tvā somenātītṛpām (i). Bhūrbhurvaḥ svaḥ suprajāḥ prajābhiḥ syām̐ suvīro vīraiḥ suposaḥ posaiḥ (ii). || 29 ||

Upayāmagṛhīto' si madhave tvo-(i) payāmagṛhīto' si mādhavāya tvo-(ii) payāmagṛhīto' si śukrāya tvo-(iii) payāmagṛhīto' si śucaye tvo-(iv) payāmagṛhīto' si nabhase tvo-(v) payāmagṛhīto' si nabhasyāya tvo-(vi) payāmagṛhīto' sīṣe tvo-(vii) payāmagṛhīto' syūrjje tvo-(viii) payāmagṛhīto' si sahase tvo-(ix) payāmagṛhīto' si sahasyāya tvo-(x) payāmagṛhīto' si tapase tvo-(xi) payāmagṛhīto' si tapasyaya tvo-(xii) payāmagṛhīto' syam̐hasaspataye tvā (xiii). || 30 ||

29. Who are you? Which of them are you? Whose are You? What is your name?– Whose name may we meditate and whom may we delight with pleasing oblations.(1)

O being, becoming and bliss, may I be a good progenitor with children; may I be a good father with sons and may I be opulent with riches.(2)

30. You have been duly accepted; I take you for the month of *Madhu (Caitra)*(1)

You have been duly accepted; I take you for the month of *Mādhava (Vaiśākha)*.(2)

You have been duly accepted; I take you for the month of *Śukra (Jyeṣṭha)*(3)

You have been duly accepted, I take you for the month of *Śuci (Aṣāḍha)*(4).

You have been duly accepted; I take you for the month of *Nabhas (Śrāvaṇa)*. (5)

You have been duly accepted; I take you for the month of *Nabhasya (Bhādrapada)*.(6)

You have been duly accepted; I take you for the month of *Iṣa (Āśvin)*.(7).

You have been duly accepted; I take you for the month of *Ūrja (Kārtika)* (8).

You have been duly accepted; I take you for the month of *Sahas (Mārga Śīrṣa)*. (9)

You have been duly accepted; I take you for the month of *Sahasya (Pauṣa)*(10).

You have been duly accepted; I take you for the month of *Tapas (Māgha)*(11).

You have been duly accepted; I take you for the month of *Tapasya (Phālguna)*.(12)

You have been duly accepted, I take you for the month of *Aṁhasaspati (the intercalary month)*.(13)

इन्द्राग्नी आ गतंꣳ सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता ।
उपयामगृहीतोऽसीन्द्राग्निभ्यां त्वै—ष ते योनिरिन्द्राग्निभ्यां त्वा ॥३१॥

आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ।
उपयामगृहीतोऽस्यग्नीन्द्राभ्यां त्वै—ष ते योनिरग्नीन्द्राभ्यां त्वा ॥३२॥

ओमासश्चर्षणीधृतो विश्वे देवास आ गत । दाश्वाꣳसो दाशुषः सुतम् ।
उपयामगृहीतोऽसि विश्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥३३॥

विश्वे देवास आ गत शृणुता म इमꣳ हवम् । एदं बर्हिर्निषीदत ।
उपयामगृहीतोऽसि विश्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥३४॥

इन्द्र मरुत्व इह पाहि सोमं यथा शार्याते अपिबः सुतस्य ।
तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ।
उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वत एष त योनिरिन्द्राय त्वा मरुत्वते ॥३५॥

Indrāgnī' āgataṁ sutam gīrbhirnabho vareṇyam. Asya pātam dhiyeṣitā (i). Upayāmagṛhīto' sindrāgnibhyām tvai-(ii) ṣa te yonirindrāgnibhyām tvā (iii). || 31 ||

Ā ghā ye' agnimindhate stṛṇanti barhirānuṣak. Yeṣāmindro yuvā sakhā (i). Upayāmagṛhīto' syagnīndrābhyām tavi-(ii) ṣa te yoniragnīndrābhyām tvā (iii). || 32 ||

Omāsaścarṣaṇīdhṛto viśve devāsa' āgata. Dāśvāṁso dāśuṣaḥ sutam (i). Upayāmagṛhīto' si viśvebhyastvā devebhya' (ii) eṣa te yonirviśvebhyastvā devebhyaḥ (iii). || 33 ||

Viśve devāsa' āgata śṛṇutā ma imaṁ havam. Edam barhirṣīdata (i). Upayāmagṛhīto' si viśvebhyastvā devebhya' (ii) eṣa yonirviśvebhyastvā devebhyaḥ (iii). || 34 ||

Indra marutva' iha pāhi somam yathā śāryāte' apibaḥ sutasya. Tava praṇītī tava śūra śarmmannā vivāsanti kavayaḥ suyanj-naḥ (i). Upayāmagṛhīto' sindrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). || 35 ||

31. O Lord resplendent and adorable, invoked by our praises, come here to enjoy our devotion, emotionally expressed. We invoke you for coveted happiness. Enjoy it impelled by songs of praises.(1)

O devotional bliss, you have been duly accepted. You to the Lord, resplendent and adorable.(2)

This is your abode. You to the Lord resplendent and adroable.(3)

32. Come here, those who kindle the flame of the sacrifice and who strew the sacred grass neatly and whose friend is the ever-young resplendent Lord.(1)

O devotional bliss, you have been duly accepted. You to the Lord resplendent and adroable.(2)

This is your abode. You to the Lord resplendent and adroable.(3)

33. O all the Nature's bounties, protectors and saviours of men, come here. Fulfil the desires of the sacrificer, who has offered devotional praises to you.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

34. O all Nature's bounties, come here. Hear my this invocation. Be seated all around at this sacrifice.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

35. O resplendent Lord, accompanied by vital breaths, protect the sacrifice just as you enjoy the actions of men performed with finger movements. O brave one, sages skilled in sacrifices serve you under your leadership and protection.(1).

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord accompanied by vital breaths.(3)

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यᳪं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रᳪं सहोदामिह तᳪं हुवेम ।
उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वत एष ते योनिरिन्द्राय त्वा मरुत्वते ।
उपयामगृहीतोऽसि मरुतां त्वौजसे ॥३६॥
सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ।
जहि शत्रूँ२रप मृधो नुदस्वाथाभयं कृणुहि विश्वतो नः ।
उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वत एष ते योनिरिन्द्राय त्वा मरुत्वते ॥३७॥
मरुत्वाँ२ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।
आ सिञ्चस्व जठरे मध्व ऊर्मिं त्वᳪं राजासि प्रतिपत्सुतानाम् ।
उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वत एष ते योनिरिन्द्राय त्वा मरुत्वते ॥३८॥
महाँ२ इन्द्रो नृवदा चर्षणिप्रा उत द्विबर्हा अमिनः सहोभिः ।
अस्मद्र्यग्वावृधे वीर्यायोरुः पृथुः सुकृतः कर्तृभिर्भूत् ।
उपयामगृहीतोऽसि महेन्द्राय त्वैष ते योनिर्महेन्द्राय त्वा ॥३९॥

Marutvantam vṛṣabham vāvṛdhānamakavārim divyaṁ śāsa-mindram. Viśvāsāhamavase nūtanāyograṁ sahodāmiha taṁ huvema (i). Uapayāmagṛhīto' sīndrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). Upayāmagṛhīto' si marutām tvaujase (iv). || 36 ||

Sajoṣā' indra sagaṇo marudbhiḥ somam piba vṛtrahā śūra vidvān. Jahi śatrūn' rapa mṛdho nudasvāthābhayam kṛṇuhi viśvato naḥ (i). Upayāmagṛhīto' sīndrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). || 37 ||

Marutvān' indra vṛṣabho raṇāya pibā somamanuṣvadham madāya. Āsiñcasva jaṭhare madhva' ūrmmim tvaṁ rājā' si pratipatsutānām (i). Upayāmagṛhīto' sīndrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). || 38 ||

Mahān' indro nṛvadā carṣaṇiprā' uta dvibarhā' aminaḥ sa-hobhiḥ. Asmadryagvāvṛdhe vīryāyoruḥ pṛthuḥ sukṛtaḥ kartṛbhirbhūt (i). Upayāmagṛhīto' si mahendrāya tvai-(ii) ṣa te yonirmahendrāya tvā (iii). || 39 ||

36. We call the resplendent Lord here, who is accompanied by vital breaths, who is showever of benefits and bestower of increasing prosperity, whose riches are praiseworthy, who is the ruler divine, capable of facing all to protect us, ever new, terrible and bestower of endurance.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord, accompanied by vital breaths.(3).

You have been duly accepted. You to the vigour of vital breaths.(4).

37. O resplendent Lord, who are pleased with us, come to us with your hosts of vital breaths, and enjoy the bliss, O destroyer of Nescience, O brave and omniscient. Kill our enemies, drive away the aggressors, and thus make us free from fear all around.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord accompanied by vital breaths.(3)

38. O resplendent Lord, accompanied by vital breaths, enjoy devotional expressions, as much as you like for your pleasure, after having devotional food. May you carry the wave of sweetness down to your stomach. You are the sovereign of freshest blisses.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord, accompanied by vital breaths.(3).

39. Great is the resplendent Lord, like a hero, fulfilling the desires of men, doubled in vastness and having limitless powers. Turning towards us, he grows in immense power. Tall and stout, he succeeds with the skill of those who serve under Him.(1)

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.(2).

This is your abode. You to the great resplendent Lord.(3)

महाँ२ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँ२ इव । स्तोमैर्वत्सस्य वावृधे ।
उपयामगृहीतोऽसि महेन्द्राय त्वैष ते योनिर्महेन्द्राय त्वा ॥४०॥
उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यꣳ स्वाहा ॥४१॥
चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षꣳ सूर्य आत्मा जगतस्तस्थुषश्च स्वाहा ॥४२॥
अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम स्वाहा ॥४३॥
अयं नो अग्निर्वरिवस्कृणोत्वयं मृधः पुर एतु प्रभिन्दन् ।
अयं वाजाञ्जयतु वाजसातावयꣳ शत्रूञ्जयतु जर्हृषाणः स्वाहा ॥४४॥
रूपेण वो रूपमभ्यागां तुथो वो विश्ववेदा वि भजतु ।
ऋतस्य पथा प्रेत चन्द्रदक्षिणा वि स्वः पश्य व्यन्तरिक्षं यतस्व सदस्यैः ॥४५॥

Mahān' indro ya' ojasā parjanyo vṛṣṭimān' iva. Stomairvatsasya vāvṛdhe. (i) Upayāmagṛhīto' simahendrāya tvai-(ii) ṣa te yonirmahendrāya tvā (iii). || 40 ||

Udu tyam jātavedasam devam vahanti ketavaḥ. Dṛṣe viśvāya sūryaṁ svāhā (i) || 41 ||

Citram devānāmudagādanīkam cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī' antarikṣaṁ sūrya' ātamā jagatasthuṣaśca svāhā (i). || 42 ||

Agne naya supathā rāye' asmānviśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhām te nama uktim vidhema svāhā (i). || 43 ||

Ayam no' agnirvarivaskṛṇotvayam mṛdhaḥ pura' etu prabhindan. Ayam vājāñjayatu vājasātāvayaṁ śatrūñjayatu jarhṛṣāṇaḥ svāhā (i). || 44 ||

Rūpeṇa vo rūpamabhyāgām tutho vo visvavedā vibhajatu. Ṛtasya pathā preta candradakṣiṇā (i) vi svaḥ paśya vyantarikṣam (ii) yatasva sadasyaiḥ (iii). || 46 ||

40. Great is the resplendent Lord, who in His might is like a rain-cloud. He is magnificd with the praises of the worshipper.(1)

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.(2)

This is your abode. You to the great resplendent Lord.(3)

41. The banners of glory speak high of God, who knows all that lives, so that all may look at Him. *Svāhā*.(1)

42. Yonder has arisen with wonderful effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable.(1)

43. O adroable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again.(1)

44. May this foremost adorable make us secure and march before us tearing down the enemies' forces. May he win glories in the battle for glory; may he defeat the enemies in the joyful onslaught.(1)

45. By your beauty I have attained beauty. May the omniscient creator divide the same amongst you. May you, who have obtained delight as reward, tread upon the path of right.(1)

Look at the heaven and at the mid-space.(2)

Make concerted efforts with the people at the sacrifice.(3)

ब्राह्मणमद्य विदेयं पितृमन्तं पैतृमत्यमृषिमार्षेयꣳ सुधातुदक्षिणम् ।
अस्मद्राता देवत्रा गच्छत प्रदातारमा विशत ॥४६॥

अग्नये त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीयायुर्दात्र एधि मयो मह्यं प्रतिग्रहीत्रे रुद्राय त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय प्राणो दात्र एधि वयो मह्यं प्रतिग्रहीत्रे बृहस्पतये त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय त्वग्दात्र एधि मयो मह्यं प्रतिग्रहीत्रे यमाय त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय हयो दात्र एधि वयो मह्यं प्रतिग्रहीत्रे ॥ ४७ ॥

कोऽदात्कस्मा अदात्कामोऽदात्कामायादात् ।
कामो दाता कामः प्रतिग्रहीता कामैतत्ते ॥ ४८ ॥

[अ० ७, कं० ४८, मं० सं० १४०]

इति सप्तमोऽध्यायः ।

Brāhmaṇamadya videyam pitṛmantam paitṛmatyamṛṣimārṣeyaṁ sudhātudakṣiṇam (i). Asmadrātā devatra gacchata pradātāramāviśata (ii). || 46 ||

Agnaye tvā mahyam varuṇo dadātu so' mṛtattvamaśīyāyurdātra' edhi mayo mahyam pratigrahītre (i) rudrāya tvā mahyam varuṇo dadātu so' mṛtattvama-śīya prāṇo dātra' edhi vayo mahyam pratigrahītre (ii) bṛhaspataye tvā mahyam varuṇo dadātu so' mṛtattvamaśīya tvagdātra' edhi mahyam prati-grahītre (iii) yamāya tvā mahyam varuṇo dadātu so' mṛtattvamaśīya hayo dātra' edhi vayo mahyam pratigrahītre (iv). || 47 ||

Ko' dātkasmā' adātkāmo' dātkāmāyādāt. Kāmo dātā kāmaḥ pratigrahītā kāmaitatte (i). || 48 || (K = 48; M = 140)

46. May I find today a learned and realized person born of a reputed father and respectable forefathers; himself a seer and born in a' family of seers and a man of mettle and dexterity.(1)

O charities given by me, go to the enlightened ones and thereafter return to the donor.(2)

47. May the venerable Lord give you to me for the sake of the adorable Lord. May I enjoy the life enternal. Bestow long life upon the donor; give comfort to me, the receiver.(1)

May the venerable Lord give you to me for the sake of the Lord, the terrible. May I enjoy the life enteral. Bestow vital force upon the donor; give longevity to me, the receiver.(2)

May the venerable Lord give you to me for the sake of the Lord Supreme. May I enjoy the life eternal. Give pleasure of touch to the donor; give comfort to me the receiver.(3)

May the venerable Lord give you to me for the sake of the ordainer Lord. May I enjoy the life eternal. Give driving urge to the donor; give longevity to me the receiver.(4)

48. Who gives? To whom does he give? It is desire that gives; and it is to the desire that he gives. Desire is the giver and the desire is the receiver. O desire, to you I dedicate it.(1)

अथाष्टमोऽध्यायः ।

उपयामगृहीतोऽस्यादित्येभ्यस्त्वा । विष्ण उरुगायैष ते सोमस्तꣳ रक्षस्व मा त्वा दभन् ॥१॥
कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे ।
उपोपेन्नु मघवन् भूय इन्नु ते दानं देवस्य पृच्यत आदित्येभ्यस्त्वा ॥ २ ॥
कदा चन प्र युच्छस्युभे नि पासि जन्मनी ।
तुरीयादित्य सवनं त इन्द्रियमातस्थावमृतं दिव्यादित्येभ्यस्त्वा ॥ ३ ॥
यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृडयन्तः ।
आ वोऽर्वाची सुमतिर्ववृत्यादꣳहोश्चिद्या वरिवोवित्तरासदादित्येभ्यस्त्वा ॥ ४ ॥

Upayāmagṛhīto' syā-(i) dityebhyastvā (ii). Viṣṇa' urgāyaiṣa te somastaṁ rakṣasva mā tvā dabhan (iii). || 1 ||

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānam devasya pṛcyata' (i) ādityebhyastvā (ii). || 2 ||

Kadā cana prayucchasyubhe nipāsi janmanī. Turīyāditya savanaṁ ta' indriyamātasthāvamṛtam divyā-(i) dityebhyastvā (ii). || 3 ||

Yajño devānām pratyeti sumnamādityāso bhavatā mṛḍayantaḥ. Ā vo'rvācī sumatirvavṛtyādaṁhościdyā varivovittarāsadā -(i) dityebhyastvā (ii). || 4 ||

CHAPTER EIGHT

1. O devotional bliss, you have been duly accepted.(1)
I dedicate you to the suns.(2)
O wide spread sacrifice, this bliss is for you. Keep it secure. May the evil forces not harm you.(3)

2. O resplendent Lord, you never injure a sacrificer. On the other hand, you favour him. O Lord of wealth, your divine donation to sacrifices always increases more and more.(1)
You to the suns.(2)

3. You are never negligent. You protect our both the lives (the present and the succeeding ones). O sun, this is your fourth (purest) impelling force, immortal, placed in heaven.(1)
You to the suns.(2)

4. The sacrifice is pleasing to the enlightened ones. O suns, be bestowers of joy to us. Towards us, may your favour be inclined. Be our best deliverer from the sin.(1)
You to the suns.(2)

विवस्वन्नादित्यैष ते सोमपीथस्तस्मिन् मत्स्व ।
श्रदस्मै नरो वचसे दधातन यदाशीर्दा दम्पती वाममश्नुतः ।
पुमान् पुत्रो जायते विन्दते वस्वधा विश्वाहारप एधते गृहे ॥ ५ ॥
वाममद्य सवितर्वाममु श्वो दिवे दिवे वाममस्मभ्यꣳ सावीः ।
वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥ ६ ॥
उपयामगृहीतोऽसि सावित्रोऽसि चनोधाश्चनोधा असि चनो मयि धेहि ।
जिन्व यज्ञं जिन्व यज्ञपतिं भगाय देवाय त्वा सवित्रे ॥ ७ ॥
उपयामगृहीतोऽसि सुशर्माऽसि सुप्रतिष्ठानो बृहदुक्षाय नमः ।
विश्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥ ८ ॥
उपयामगृहीतोऽसि बृहस्पतिसुतस्य देव सोम त इन्दोरिन्द्रियावतः पत्नीवतो ग्रहाँ२ ऋध्यासम् ।
अहं परस्तादहमवस्ताद्यदन्तरिक्षं तदु मे पिताऽभूत् ।
अहꣳ सूर्यमुभयतो ददर्शाहं देवानां परमं गुहा यत् ॥ ९ ॥

Vivasvannādityaiṣa te somapīthastasmin matsva (i). Śradasmai naro vacase dadhātana yadāśīrdā dampatī vāmamaśnutaḥ. Pumān putro jāyate vindate vasvadhā visvāhārapa' edhate gṛhe (ii). || 5 ||

Vāmamadya savitarvāmamu śvo dive-dive vāmamasmabhyaṁ sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājaḥ syāma (i). || 6 ||

Upayāmagṛhīto' si sāvitro' si canodhāścanodhā' asi cano mayi dhehi jinva yajñam jinva yajñapatim bhagāya devāya tvā savitre (i). || 7 ||

Upayāmagṛhīto' si suśarmmā' si supratiṣṭhāno bṛhadukṣāya namaḥ. Viśvebhyastvā devebhya' (i) eṣa te yonirviśvebhyastvā devebhyaḥ (ii). || 8 ||

Upayāmagṛhīto' si bṛhaspatisutasya deva soma ta' indorindriyāvataḥ patnīvato grahān' ṛdhyāsam (i). Aham parastādahamavastādyadantarikṣam tadu me pitā bhūt. Ahaṁ sūryamubhayato dadarśāham devānām paramam guhā yat (ii).. || 9||

5. O sun, the dispeller of darkness, this devotional bliss is your drink. Enjoy it.(1)

O men, accept these truthful words of blessings. What this couple (sacrificer and his wife) would obtain by sacrifice? May a manly son be born, acquirer of riches. Always free from sin, may he grow in this house.(2)

6. O creator God, create for us a pleasing today, a pleasing tomorrow and pleasing every day that comes. O God, with this faithful praise, may we obtain a pleasing and luxurious house to live in and may we be the enjoyers of all that is good.(1)

7. O devotional bliss, you have been duly accepted. You are possessor of the delight of the creator God. You are possessor of delight; give delight to me. Encourage the sacrifice; encourage the sacrificer for gaining wealth. You to the creator God.(1)

8. O devotional bliss, you have been duly accepted. Good is your protection and great are your resources. Our homage be to the great showerer. You to all the bounties of Nature.(1)

This is your abode. You for all the bounties of Nature.(2)

9. O devotional bliss, you have been duly accepted. You have been pressed out by the Supreme Lord. O divine bliss, may I increase your libations, which are radiant, full of manly vigour and protective power.(1)

I am on the farther side of it; I am on the nearer side of it. The mid-space is my protector father. I have seen the sun from its both sides. I have seen that which is the secret-most cave of the bounties of Nature.(2)

अग्ना३इ पत्नीवन्त्सजूर्देवेन त्वष्ट्रा सोमं पिब स्वाहा ।
प्रजापतिर्वृषाऽसि रेतोधा रेतो मयि धेहि प्रजापतेस्ते वृष्णो रेतोधसो रेतोधामशीय ॥१०॥
उपयामगृहीतोऽसि हरिरसि हारियोजनो हरिभ्यां त्वा । हर्योर्धाना स्थ सहसोमा इन्द्राय ॥११॥
यस्ते अश्वसनिर्भक्षो यो गोसनिस्तस्य त इष्टयजुष स्तुतस्तोमस्य शस्तोक्थस्योपहूतस्योपहूतो भक्षयामि ॥१२॥

देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि पितृकृतस्यैनसोऽवयजनमस्यात्मकृतस्यैनसोऽवयजनमस्येनस एनसोऽवयजनमसि ।
यच्चाहमेनो विद्वाँश्चकार यच्चाविद्वाँस्तस्य सर्वस्यैनसोऽवयजनमसि ॥१३॥
सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳ शिवेन ।
त्वष्टा सुदत्रो वि दधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम् ॥१४॥

Agnā-i patnīvantsajūrdevena tvaṣṭrā soman piba svāhā (i). Prajāpatirvṛṣāsi retodhā reto mayi dhehi prajāpateste vṛṣṇo retodhaso retodhāmaśīya (ii). || 10 ||

Upayāmagṛhīto' si harirasi hāriyojano haribhyām tvā (i). Haryordhānā stha sahasomā' indrāya (ii). || 11 ||

Yaste' aśvasanirbhakṣo yo gosanistasya ta' iṣṭayayuṣa stutastomasya śastokthasyopahūtasyopahūto bhakṣayāmi (i). || 12 ||

Devakṛtasyainaso' vayajanamasi (i) manuṣyakṛtasyainaso' vayajanamasi (ii) pitṛkṛtasyainaso' vayajanamasi (iii) ātmakṛtasyainaso' vajyajanamasye' (iv) nasa enaso' v[illegible]ajanamasi (v). Yaccāhameno vidvāṅścakāra yaccāvidvāṅst[illegible]a sarvasyainaso' vayajanamasi (vi). || 13 ||

Sam varcasā payasā sam tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā sudatro vi dadhātu rāyo' numārṣṭu tanvo yadviliṣṭam (i). || 14 ||

10. O adorable Lord, possessor of proteetive power, accept our devotion in consonance with the supreme architect, *Svāhā*.(1)

O Lord of progeny, you are the impregnator, and the possessor of virility; may you bestow virility on me. O Lord of progeny, may I obtain from you, the impregnator, and the possessor of virility, a potent son.(2)

11. O devotional bliss, you have been duly accepted. You are a horse; you are a yoker of horses as well. You to the team of two horses (*Ṛk* and *Sāman*).(1)

Combined with the devotional bliss, you are the corn-feed for the two horses of the resplendent Lord.(2)

12. O devotional bliss, I, being invited, hereby take your draught that is bestower of horses as well as of cows. This draught of yours is suggested by the *Yajuḥ* prose, is praised by *Sāman* songs, and recommended and permitted by the *Ṛk* verses.(1)

13. You are atonement of sin committed against the enlightened ones.(1)

You are atonement of sin committed against men;(2)

You are atonement of sin committed against the elders.(3)

You are atonement of sin committed against one's self.(4)

You are atonement of sin of each and every sort.(5)

The sin that I commit knowingly, and that which I commit unawares, of all those sins you are the atonement.(6)

14. May we be blessed with intellectual lustre, vigour, bodies, and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.(1)

समिन्द्र णो मनसा नेषि गोभिः सꣳ सूरिभिर्मघवन्त्सꣳ स्वस्त्या ।
सं ब्रह्मणा देवकृतं यदस्ति सं देवानाꣳ सुमतौ यज्ञियानाꣳ स्वाहा ॥१५॥

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳ शिवेन ।
त्वष्टा सुदत्रो वि दधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम् ॥१६॥

धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपा देवो अग्निः ।
त्वष्टा विष्णुः प्रजया सꣳरराणा यजमानाय द्रविणं दधात स्वाहा ॥१७॥

सुगा वो देवाः सदना अकर्म य आजग्मेदꣳ सवनं जुषाणाः ।
भरमाणा वहमाना हवीꣳष्यस्मे धत्त वसवो वसूनि स्वाहा ॥१८॥

याँ२ आऽवह उशतो देव देवाँस्तान् प्रेरय स्वे अग्ने सधस्थे ।
जक्षिवाꣳसः पपिवाꣳसश्च विश्वेऽसुं घर्मꣳ स्वरातिष्ठतानु स्वाहा ॥१९॥

वयꣳ हि त्वा प्रयति यज्ञे अस्मिन्नग्ने होतारमवृणीमहीह ।
ऋधगया ऋधगुताशमिष्ठाः प्रजानन् यज्ञमुप याहि विद्वान्त्स्वाहा ॥२०॥

Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhirmaghavant-saṁ svastyā. Sam brahmaṇā devakṛtam yadasti sam devānāṁ sumatau yajñiyānāṁ svāhā (i). || 15 ||

Sam varcasā payasā sam tanūbhiraganmahi manasā saṁ śi-vena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣṭu tanvo yadviliṣṭam (i). || 16 ||

Dhātā rātiḥ savitedam juṣantām prajāpatirnidhipā devo' ag-niḥ. Tvaṣṭā viṣṇuḥ prajayā saṁrarāṇā yajamānāya draviṇam dadhāta svāhā (i). || 17 ||

Sugā vo devāḥ sadanā' akarma ya' ājagmedaṁ savanam juṣāṇāḥ. Bharamāṇā vahamānā havīṁṣyasme dhatta vasavo vasūni svāhā (i). || 18 ||

Yāṅ' āvaha uśato deva devāṅstān preraya sve' agne sad-hasthe. Jakṣivāṁsaḥ papivāṁsaśca viśve' sum gharmmaṁ svarātiṣṭhatānu svāhā (i). || 19 ||

Vayaṁ hi tvā prayati yajñe' asminnagne hotāramvṛṇīmahīha. Ṛdhagayā ṛdhagutāśamiṣṭhāḥ prajānan yajñamupa yāhi vidvāntsvāhā (i). || 20 ||

15. O resplendent Lord, you unite us with mind and with organs of senses. O Lord of bounty, you unite us with learned persons and with our weal. You unite us with the divine knowledge inspired by the enlightened ones. You lead us to the favour of the enlightened ones and to the good intentions of the sacrificers. *Svāhā*.(1)

16. May we be blessed with intellectual lustre, vigour, bodies, and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.(1)

17. May the Lord of sustenance, the Lord of creation, enjoy our this offering. May the Lord of creatures, guardian of treasures, the adorable Lord, the supreme architect, and the omnipresent Lord, bless the sacrificer with good offsprings and ample riches. *Svāhā*.(1)

18. O enlightened ones, who pleased with us have come to this sacrifice, we have made seats easily accessible to you. O bestowers of wealth, may you collect and carry your oblations and bestow riches upon us. *Svāhā*.(1)

19. O adorable Lord, may you direct the desirous enlightened ones, whom you have brought, to enter your own place of sacrifice. Having eaten and drunk their fill, let all of them go to their respective dwelling places whether in the vital region, or the mid-space or in the sky. *Svāhā*.(1)

20. O adorable Lord, in this sacrifice which proceeds here, we have elected you to be our priest. You have performed this sacrifice very well and have warded off all the obstacles. Knowing well that the sacrifice is over, may you go home. *Svāhā*.(1)

देवा गातुविदो गातुं वित्त्वा गातुमित । मनसस्पत इमं देव यज्ञꣳ स्वाहा वाते धाः ॥२१॥

यज्ञ यज्ञं गच्छ यज्ञपतिं गच्छ स्वां योनिं गच्छ स्वाहा ।
एष ते यज्ञो यज्ञपते सहसूक्तवाकः सर्ववीरस्तं जुषस्व स्वाहा ॥२२॥

माहिर्भूर्मा पृदाकुः । उरुꣳ हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ।
नमो वरुणायाभिष्ठितो वरुणस्य पाशः ॥२३॥

अग्नेरनीकमप आ विवेशापां नपात् प्रतिरक्षन्नसुर्यम् ।
दमेदमे समिधं यक्ष्यग्ने प्रति ते जिह्वा घृतमुच्चरण्यत् स्वाहा ॥२४॥

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः ।
यज्ञस्य त्वा यज्ञपते सूक्तोक्तौ नमोवाके विधेम यत् स्वाहा ॥२५॥

देवीराप एष वो गर्भस्तꣳ सुप्रीतꣳ सुभृतं बिभृत ।
देव सोमैष ते लोकस्तस्मिञ्छं च वक्ष्व परि च वक्ष्व ॥२६॥

Devā gātuvido gātum vittvā gātumita. Manasaspata' imam deva yajñam svāhā vāte dhāḥ (i). || 21 ||

Yajña yajñam gaccha yajñpatim gaccha svām yonim gaccha svāhā (i). Eṣa te yajño yajñapate sahasūktvākaḥ sarvavīrastam juṣasva svāhā (ii). || 22 ||

Māhirbhūrmā pṛdākuḥ (i). Urum̐ hi rājā varuṇaścakāra sūryāya panthāmanve-tavā' u. Apade pādā pratidhātave' karutāpavaktā hṛdayāvidhaścit (ii). Namo varuṇāyābhiṣṭhito varuṇasya pāśaḥ (iii). || 23 ||

Agneranīkamapa' ā viveśāpām-napāt pratirakṣannasuryam. Damedame sam̐idham yakṣyagne prati te jihvā ghṛtamuccaraṇyat svāhā (i). || 24 ||

Samudre te hṛdayamapsvantaḥ sam tvā viśantvoṣadhīrutāpaḥ. Yajñasya tvā yajñapate sūktoktau namovāke vidhema yat svāhā (i). || 25 ||

Devīrāpa' eṣa vo garbhastam̐ suprītam̐ subhṛtam bibhṛta (i). Deva somaiṣa te lokastasmiñchañca vakṣva pari ca vakṣva (ii). || 26 ||

21. O enlightened ones, skilled in sacrifices, having come to know of this sacrifice being performed, come to this sacrifice. O radiant Lord of minds, put this sacrifice on the wind *Svāhā*.(1)

22. O sacrifice, go to the sacrifice itself; go to the Lord of sacrifice; go to your own abode. *Svāhā*.(1)

O Lord of sacrifice, this is your sacrifice. Accompanied with a chorus of praises, surrounded by heroes, please enjoy it. *Svāhā*.(2)

23. Don't you be a snake, nor a python.(1)

The radiant venerable Lord has made a spacious highway for the sun to travel along every day. For those who set their feet on the path, on which one should never walk, he is harsh admonisher and piercer of heart.(2)

Our reverential homage be to the venerable Lord whose noose is spread all around.(3)

24. Grandson of the waters (fire), having emerged from waters, entered the splendour of the fire, repelling the evils. O fire, you burn the kindling fuel in each and every home. May your tongue leap up to enjoy the melted butter. *Svāhā*.(1)

25. O Soma, your heart is in the ocean, inside the waters. May the medicinal qualities of herbs as well as the waters enter you. O Lord of the sacrifice, we offer our songs of praises to you in the recitations at this sacrifice. *Svāhā*.(1)

26. O divine waters, this is your child in the womb. Nourish it with affection and care.(1)

O divine bliss, this is your own world. Bring happiness here and keep the evils away.(2)

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः ।
अव देवैर्देवकृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि ।
देवानाꣳ समिदसि ॥२७॥

एजतु दशमास्यो गर्भो जरायुणा सह । यथाऽयं वायुरेजति यथा समुद्र एजति ।
एवायं दशमास्यो अस्रज्जरायुणा सह ॥२८॥

यस्यै ते यज्ञियो गर्भो यस्यै योनिर्हिरण्ययी ।
अङ्गान्यह्रुता यस्य तं मात्रा समजीगमꣳ स्वाहा ॥२९॥

पुरुदस्मो विषुरूप इन्दुरन्तर्महिमानमानञ्ज धीरः ।
एकपदीं द्विपदीं त्रिपदीं चतुष्पदीमष्टापदीं भुवनानु प्रथन्ताꣳ स्वाहा ॥ ३० ॥

मरुतो यस्य हि क्षये पाथा दिवो विमहसः । स सुगोपातमो जनः ॥ ३१ ॥

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृतां नो भरीमभिः ॥ ३२ ॥

Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devair-devakṛtameno' yāsiṣamava martyairmartyakṛtam pururāvṇo deva riṣaspāhi (i). Devānāṁ samidasi (ii). || 27 ||

Ejatu daśamāsyo garbho jarāyuṇā saha. Yathā' yam vāyure-jati yathā samudra' ejati. Evāyam daśamāsyo' asrajjarāyuṇā saha (i). || 28 ||

Yasyai te yajñiyo garbho yasyai yonirhiraṇyayī. Aṅgānyah-rutā yasya tam mātrā samajīgamaṁ svāhā (i). || 29 ||

Purudasmo viṣurūpa' indurantarmahimānamānañja dhīraḥ. Ekapadīm dvipadīm tripadīm catuṣpadīmaṣṭāpadīm bhu-vanānu prathantāṁ svāhā (i)! || 30 ||

Maruto yasya hi kṣaye pāthā divo vimahasaḥ. Sa sugopātamo janaḥ (i). || 31 ||

Mahī dyauḥ pṛthivī ca na' imam yajñam mimikṣatām. Pipṛtām no bharīmabhiḥ (i). || 32 ||

27. O purificatory sacrifice, you are ever moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones the sins committed against the enlightened, and by mortals the sins committed against the mortals. O Lord, protect me from the torturing sins.(1)

You are the kindling fuel for the enlightened ones.(2)

28. As this wind moves and as the flood of ocean moves, so may the embryo in its tenth month move from its place along with the placenta. In this way, this embryo of the tenth month may move out along with the placenta.(1)

29. For whose sake you have got the sacrificial embryo, and for whose sake you have got the golden womb; whose all limbs are faultless, with that embryo I unite you, the mother. *Svāhā*.(1)

30. Rich in wonderful operation, having many forms, the shining and steady embryo acquires grandeur, inside the womb. May the worlds glorify her the one-footed, two-footed, three-footed, four-footed and eight-footed. *Svāhā*.(1)

31. O cloud-bearing winds, glorifiers of the heaven, he is the best defended person, at whose home you drink.(1)

32. May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations.(1)

आ तिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी । अर्वाचीनꣳ सु ते मनो ग्रावा कृणोतु वग्नुना[1] ।
उपयामगृहीतोऽसीन्द्राय त्वा षोडशिन[2] एष ते योनिरिन्द्राय त्वा षोडशिने[3] ॥ ३३ ॥
युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा । अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर[1] ।
उपयामगृहीतोऽसीन्द्राय त्वा षोडशिन[2] एष ते योनिरिन्द्राय त्वा षोडशिने[3] ॥३४॥
इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम् । ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम्[1] ।
उपयामगृहीतोऽसीन्द्राय त्वा षोडशिन[2] एष ते योनिरिन्द्राय त्वा षोडशिने[3] ॥३५॥

यस्मान्न जातः परो अन्यो अस्ति य आविवेश भुवनानि विश्वा ।
प्रजापतिः प्रजया सꣳरराणस्त्रीणि ज्योतीꣳषि सचते स षोडशी[1] ॥३६॥

इन्द्रश्च सम्राड् वरुणश्च राजा तौ ते भक्षं चक्रतुरग्र एतम् ।
तयोरहमनु भक्षं भक्षयामि वाग्देवी जुषाणा सोमस्य तृप्यतु सह प्राणेन स्वाहा[1] ॥३७॥

Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī. Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā (i). Upayāmagṛhīto' sīndrāya tvā ṣodaśina' (ii) eṣa te yonirindrāya tvā ṣodaśine (iii). || 33 ||

Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā. Athā na' indra somapā girāmupaśrutim cara (i). Upayāmagṛhīto' sīndrāya tvā ṣodaśina' (ii) eṣa te yonirindrāya tvā ṣodaśine (iii). || 34 ||

Indramiddharī vahato' pratidhṛṣṭaśavasam. Ṛṣīṇām ca stutīrupa yajñam ca mānuṣāṇām (i). Upayāmagṛhīto' sīndrāya tvā śodaśina' (ii) eṣa te yonirindrāya tvā ṣodaśine (iii). || 35 ||

Yasmānna jātaḥ paro' anyo' asti ya' āviveśa bhuvanāni viśvā. Prajāpatiḥ prajayā saṁrarāṇastrīṇi jyotīṁṣi sacate sa ṣodaśī (i). || 36 ||

Indraśca samrāḍ varuṇaśca rājā tau te bhakṣam cakraturagra' etam. Tayorahamanu bhakṣam bhakṣayāmi vāgdevī juṣāṇā somasya tṛpyatu saha prāṇena svāhā (i). || 37 ||

33. O killer of the nescience, mount your chariot. Our prayers have yoked your horses. May the pressing stone with its sweet noise make your mind inclined towards us.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.(2)

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

34. Yoke your two powerful bay steeds having fine manes and so stout that their bodies fill the girths and then O resplendent Lord, enjoyer of devotional bliss, come to hear our songs of praises.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.(2)

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

35. Two trained coursers bring the resplendent Lord of unchallengeable might to the priases offered by the sages and to the sacrifices being performed by men.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.(2)

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

36. None is born mightier than He. He has pervaded through all the worlds. That creator God, having all the sixteen attributes, rejoicing in His own creation, maintains three great lights.(1)

37. The resplendent Lord the emperor, and the venerable Lord the king, both have enjoyed you, the devotional bliss, first of all. Thereafter, I enjoy tne remnants. May the divine speech in consonance with the vital breath be satisfied with the devotional bliss. *Svāhā*.(1)

अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् । दधद्रयिं मयि पोषम् ।
उपयामगृहीतोऽस्यग्नये त्वा वर्चसे एष ते योनिरग्नये त्वा वर्चसे ।
अग्ने वर्चस्विन्वर्चस्वाँस्त्वं देवेष्वसि वर्चस्वानहं मनुष्येषु भूयासम् ॥ ३८ ॥

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चमू सुतम् ।
उपयामगृहीतोऽसीन्द्राय त्वौजसे एष ते योनिरिन्द्राय त्वौजसे ।
इन्द्रौजिष्ठौजिष्ठस्त्वं देवेष्वस्योजिष्ठोऽहं मनुष्येषु भूयासम् ॥ ३९ ॥

अदृश्रमस्य केतवो वि रश्मयो जनाँ२ अनु । भ्राजन्तो अग्नयो यथा ।
उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायैष ते योनिः सूर्याय त्वा भ्राजाय ।
सूर्य भ्राजिष्ठ भ्राजिष्ठस्त्वं देवेष्वसि भ्राजिष्ठोऽहं मनुष्येषु भूयासम् ॥ ४० ॥

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ।
उपयामगृहीतोऽसि सूर्याय त्वा भ्राजायैष ते योनिः सूर्याय त्वा भ्राजाय ॥ ४१ ॥

Agne pavasva svapā' asme varcaḥ suvīryam. Dadhadrayim mayi poṣam (i). Upayāmagṛhīto' syagnaye tvā varcasa' (ii) eṣa te yoniragnaye tvā varcase (iii). Agne varcasvinvarcasvānst·vam deveṣvasi varcasvānaham manuṣyeṣu bhūyāsam (iv). || 38 ||

Uttiṣṭhannojasā saha pītvī śipre' avepayaḥ. Somamindra camū sutam (i). Upayāmagṛhīto' sīndrāya tvaujasa' (ii) eṣa te yonirindrāya tvaujase (iii). Indraujiṣṭhaujiṣṭhastvam deveṣvasyojiṣṭho' ham manuṣyeṣu bhūyāsam (iv). || 39 ||

Adṛśramasya ketavo vi raśmayo janān' anu. Bhrājanto agnayo yathā (i). Upayāmagṛhīto' si sūryāya tvā bhrājāyai-(ii) ṣa te yoniḥ sūryāya tvā bhrājāya (iii). Sūrya bhrājiṣṭha bhrājiṣṭhastvam deveṣvasi ·bhrājiṣṭho' ham manuṣyeṣu bhūyāsam (iv). ||40 ||

Udu tyam jātavedasam devam vahanti ketvaḥ. Dṛśe viśvāya sūryam (i). Upayāmagṛhīto' si sūryāya tvā bhrājāyai-(ii) ṣa te yoniḥ sūryāya tvā bhrājāya (iii). || 41 ||

38. O adorable Lord, engaged in good deeds, bestowing riches and nourishment on me, urge us to acquire intensive brilliance.(1)

O devotional bliss, you have been duly accepted. You to the adorable Lord for gaining brilliance.(2)

This is your abode. You to the adorable Lord for brilliance.(3)

O adorable Lord of brilliance, you are most brilliant among the enlightened ones; may I be the most brilliant among men.(4)

39. O resplendent Lord, afterenjoyingthe effused devotional bliss from its receptacle, getting up with vigour you shake your jaws in ecstasy.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord for gaining vigour.(2)

This is your abode. You to the resplendent Lord for vigour.(3)

O resplendent Lord, you are most vigorous among the enlightened ones: may I become most vigorous among men.(4)

40. His revealing rays are seen over the world of men, burning bright as flames of fire.(1)

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2)

This is your abode. You to the sun for radiance.(3)

O sun, you are most radiant among the bounties of Nature; may I become most radiant among men.(4)

41. The banners of glory speak high of God, who knows all that lives, so that all may look at Him.(1)

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2).

This is your abode. You to the sun for radiance.(3).

आ जिघ्र कलशं मह्या त्वा विशन्त्विन्दवः ।
पुनरूर्जा नि वर्तस्व सा नः सहस्रं धुक्ष्वोरुधारा पयस्वती पुनर्मा विशताद्रयिः[1] ॥ ४२ ॥

इडे रन्ते हव्ये काम्ये चन्द्रे ज्योतेऽदिते सरस्वति महि विश्रुति ।
एता ते अघ्न्ये नामानि देवेभ्यो मा सुकृतं ब्रूतात्[1] ॥ ४३ ॥

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः । यो अस्माँ२ अभिदासत्यधरं गमया तमः[1] ।
उपयामगृहीतोऽसीन्द्राय त्वा विमृध[2] एष ते योनिरिन्द्राय त्वा विमृधे[3] ॥४४ ॥

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा[1] ।
उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मण[2] एष ते योनिरिन्द्राय त्वा विश्वकर्मणे[3] ॥४५॥

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।
तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथाऽसत् ।
उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मण[2] एष ते योनिरिन्द्राय त्वा विश्वकर्मणे[3] ॥४६॥

Ājighra kalaśam mahyā tvā viśantvindavaḥ. Punarūrjā nivarttasva sā naḥ sahasram dhukṣvorudhārā payasvatī punarmā viśatādrayiḥ (i). || 42 ||

Iḍe rante havye kāmye candre jyote' dite sarasvati mahi viśruti. Etā te' aghnye nāmāni devebhyo mā sukṛtam brūtāt (i). ||43 ||

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ. Yo' asmāṅ' abhidāasatyadharam gamayā tamaḥ (i). Upayāmagṛhīto' sīndrāya tvā vimṛdha' (ii) eṣa te yonirindrāya tvā vimṛdhe (iii). || 44 ||

Vācaspatim viśvakarmmāṇamūtaye manojuvam vāje' adyā huvema. Sa no viśvāni havanāni joṣadviśvaśambhūravase sādhokarmmā (i). Upayāmagṛhīto' sīndrāya tvā viśvakarmaṇa' (ii) eṣa te yonirindrāya tvā viśvakarmaṇe (iii). || 45 ||

Viśvakarman haviṣā vardhanena trātāramindramakṛṇoravadhyam. Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yathāsat (i). Upayāmagṛhīto' sīndrāya tvā viśvakarmaṇa' (ii) eṣa te yoniridrāya tvā viśvakarmaṇe (iii). || 46 ||

42. O cow of wisdom, smell this jar. May the drops of devotional bliss enter you. Restore our energy again. Pour out for us thousands of large streams of milk. May the riches come to me again.(1)

43. O *aghnyā* (never deserving violence), *iḍā* (praiseworthy), *rantā* (delightful), *havyā* (worshipful), *kāmyā* (worth desiring), *candrā* (pleasing), *jyoti* (shining), *aditi* (indivisible), *Sarasvatī* (full of knowledge), *mahī* (magnanimous), and *viśruti* (renowned), these are your names. Tell the enlightened ones that I am for righteous actions.(1)

44. O resplendent Lord, dispel our enemy. Humble him, who dares to challenge us. Him, who wants to enslave us, send to the darkness far beneath.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord, dispeller of enemies.(2)

This is your abode. You to the resplendent Lord, the dispeller of enemies.(3)

45. Today we invoke the resplendent Lord, the lord of speech, the supreme machanic, quick as mind, for protection. May he hear all our calls for protection; He bestows bliss on all and is the best mechanic.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord, the supreme mechanic.(2)

This is your abode. You to the resplendent Lord, the supreme mechanic.(3)

46. O supreme mechanic, with strengthening libation you have made the resplendent one protector of people and inviolable. The people from the earliest times bow to him so that he may become strong and worthy of adoration.(1)

O devotional bliss, you have been duly accepted. You to the resplendent one, the supreme mechanic.(2)

This is your abode. You to the resplendent one, the supreme mechanic.(3)

उपयामगृहीतोऽस्यग्नये त्वा गायत्रछन्दसं गृह्णामी—न्द्राय त्वा त्रिष्टुप्छन्दसं गृह्णामि
विश्वेभ्यस्त्वा देवेभ्यो जगच्छन्दसं गृह्णाम्य—नुष्टुप्तेऽभिगरः ॥४७॥

व्रेशीनां त्वा पत्मन्ना धूनोमि कुकूननानां त्वा पत्मन्ना धूनोमि
भन्दनानां त्वा पत्मन्ना धूनोमि मदिन्तमानां त्वा पत्मन्ना धूनोमि
मधुन्तमानां त्वा पत्मन्ना धूनोमि शुक्रं त्वा शुक्र आ धूनोम्यह्नो रूपे सूर्यस्य रश्मिषु ॥४८॥

ककुभं रूपं वृषभस्य रोचते बृहच्छुक्रः शुक्रस्य पुरोगाः सोमः सोमस्य पुरोगाः ।
यत्ते सोमादाभ्यं नाम जागृवि तस्मै त्वा गृह्णामि तस्मै ते सोम सोमाय स्वाहा ॥४९॥

उशिक् त्वं देव सोमाग्नेः प्रियं पाथोऽपीहि वशी त्वं देव सोमेन्द्रस्य प्रियं पाथोऽपीह्य—स्मत्सखा
त्वं देव सोम विश्वेषां देवानां प्रियं पाथोऽपीहि ॥५०॥

इह रतिरिह रमध्वमिह धृतिरिह स्वधृतिः स्वाहा ।
उपसृजन् धरुणं मात्रे धरुणो मातरं धयन् । रायस्पोषमस्मासु दीधरत स्वाहा ॥५१॥

Upayāmagṛhīto' syagnaye tvā gāyatrachandasam gṛhṇāmī-(i) ndrāya tvā triṣṭupchandasam gṛhṇāmi (ii) viśvebhyastvā devebhyo jagacchandasam gṛhṇāmya-(iii) nuṣṭupte' bhigara (iv). || 47 ||

Vreśīnām tvā patmannā dhūnomi (i) kukūnanānām tvā patmannā dhūnomi (ii) Bhaṇdanānām tvā patmannā dhūnomi (iii) madintamānām tvā patmannā dhūnomi (iv) Madhuntamānām tvā patmannā dhūnomi (v) śukram tvā śukra' ā-dhūnomyahno rūpe sūryasya raśmiṣu (vi). || 48 ||

Kakubhaṁ rūpam vṛṣabhasya rocate bṛhacchukraḥ śukrasya purogāḥ somaḥ somasya purogāḥ. Yatte somādābhyam nāma jāgṛvi tasmai tvā gṛhṇāmi (i) tasmai te soma somāya svāhā (ii). || 49 ||

Uśik tvam deva somāgneḥ priyam pātho' pīhi (i) vaśī tvam deva somendrasya priyam pātho' pīhya-(ii)•smatsakhā tvam deva soma viśveṣām devānām priyam pātho' pīhi (iii). || 50 ||

Iha ratiriha ramadhvamiha dhṛtiriha svadhṛtiḥ svāhā (i). Upasṛjan dharuṇam mātre dharuno mātaram dhayan. Rāyaspoṣamasmāsu dīdharat svāhā (ii). || 51 ||

47. O devotional bliss, you have been duly accepted. I take you, whose metre is *gāyatrī*, for the adorable Lord.(1)

I take you, whose metre is *triṣṭup,* for the resplendent Lord.(2)

I take you, whose metre is *jagatī*, for the sake of all the bounties of Nature.(3)

Anuṣṭup is the metre of your approaching praise.(4)

48. O devotional bliss, I shake you well for the fall of waters within the clouds.(1)

I shake you well for the fall of waters of the gurgling streams.(2)

I shake you well for the fall of pleasing waters.(3)

I shake you well for the fall of the most delightful waters.(4)

I shake you well for the fall of the sweetest of waters.(5)

O pure one, I shake you well with pure rays of the sun in the form of the day.(6)

49. The majestic form of the showerer of joys shines bright. The pure precedes pure. The bliss precedes bliss. O blissful Lord, I accept you for the sake of your name that is invincible, and awake.(1)

O blissful Lord, I dedicate to you, having the blissful form.(2)

50. O bright devotional bliss, you are dear one; may you become the favourite food of the adorable Lord.(1)

O bright devotional bliss, you are charming one; may you become favourite food of the resplendent Lord.(2)

O bright devotional bliss, you are our friend; may you become favourite food of all the bounties of Nature.(3)

51. Here is affection. Enjoy yourselves. Here is satisfaction and satisfaction of your own. *Svāhā*.(1)

Uniting the mother (earth) with the suckling child (fire) and the child sucking its mother, may you grant riches and nourishment to us. *Svāhā*.(2)

सत्रस्य ऋद्धिरस्यगन्म ज्योतिरमृता अभूम ।
दिवं पृथिव्या अध्याऽरुहामाविदाम देवान्त्स्वर्ज्योतिः[1] ॥ ५२ ॥

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तं-तमिद्धतं वज्रेण तं-तमिद्धतम्[1] ।
दूरे चत्ताय छन्त्सद्गहनं यदिनक्षत । अस्माकꣳ शत्रून्परि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः[2] ।
भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याम सुवीरा वीरैः सुपोषाः पोषैः[3] ॥५३॥

परमेष्ठ्यभिधीतः[1] प्रजापतिर्वाचि व्याहृतायामन्धो अच्छेतः[3] ।
सविता सन्यां[4] विश्वकर्मा दीक्षायां[5] पूषा सोमक्रयण्याम्[6] ॥५४॥

इन्द्रश्च मरुतश्च क्रयायोपोत्थितो[1] ऽसुरः पण्यमानो[2] मित्रः क्रीतो[3] विष्णुः शिपिविष्ट ऊरावासन्नो[4] विष्णुर्नरन्धिषः[5] ॥५५॥

Satrasya ṛddhirasyaganma jyotiramṛtā' abhūma. Divam pṛthivyā' adhyā 'ruhāmāvidāma devāntsvarjyotiḥ (i). || 52 ||

Yuvam tamindrāparvatā puroyudhā yo naḥ pṛtanyādapa tan-tamiddhatam vajreṇa tantamiddhatam (i). Dūre cattāya chantsadgahanam yadinakṣat. Asmākaṁ śatrūnpari śūra viś-vato darmā darṣiṣṭa viśvataḥ (ii). Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syāma suvīrā vīraiḥ suposāh poṣaiḥ (iii). || 53 ||

Parameṣṭhyabhidhītaḥ prajāpatirvāci vyāhṛtāyā-(ii) mandho' achetaḥ Savitā sanyām (iv) viśvakarmā dīkṣāyām pūṣā so-makryaṇyām (vi). || 54 ||

Indraśca marutaśca krayāyopotthito'(i) suraḥ paṇyamāṇo (ii) mitraḥ krīto (iii) viṣṇuḥ śipiviṣṭa' urāvāsanno (iv) viṣṇurna-randhiṣaḥ (v). || 55 ||

52. You are the last blessing of the sacrifice. We have reached the light and become immortal. From the earth we have ascended to heaven, found the enlightened ones and obtained the light and bliss.(1)

53. O army-chief and the commander, both of you, who fight in the forefront, destroy him whosoever invades you; destroy him with your terrible weapon.(1)
May your weapon rain destruction on the enemy that has run away even to the distant forest. O brave, may your piercing weapon tear our enemies to pieces through and through all around.(2)
O being, becoming and bliss, may we be good parents with good offsprings and good commanders with good soldiers, and good nourishers with plenty of nourishments.(3)

54. O blissful Lord, you are *parameṣṭhī* (seated in the highest state) when thought of.(1)
You are *prajāpati* (lord of the creatures) when expressed in words(2)
You are *andhas* (food) when obtained.(3)
You are *savitā* (the inspirer) when being distributed.(4)
You are *visvakarmā* (the supreme mechanic) when consecrated.(5)
You are *pūṣā* (the nourisher) when bartered.(6)

55. You are *indra* (the Sun) and *marut* (the cloud-bearing wind) when brought into auction.(1)
You are *asura* (life-beastowing) when bargained for.(2)
You are *mitra* (friend) when obtained.(3)
You are *viṣṇu śipiviṣṭa* (omnipresent and present in sacrifices) when seated in the lap of the sacrificers.(4)
You are *viṣṇu narandhiṣa* (omnipresent and sustainer of the world).(5)

प्रोह्यमाणः सोम आगतो वरुण आसन्द्यामासन्नो ऽग्निराग्नीध्र इन्द्रो हविर्धाने
ऽथर्वोपावह्रियमाणः ॥५६॥

विश्वे देवा अंशुषु न्युप्तो विष्णुराप्रीतपा आप्याय्यमानो यमः सूयमानो विष्णुः
सम्भ्रियमाणो वायुः पूयमानः शुक्रः पूतः शुक्रः क्षीरश्रीर्मन्थी सक्तुश्रीः ॥५७॥

विश्वे देवाश्चमसेषून्नीतो ऽसुर्होमायोद्यतो रुद्रो हूयमानो वातोऽभ्यावृत्तो नृचक्षाः
प्रतिख्यातो भक्षो भक्ष्यमाणः पितरो नाराशंसाः ॥५८॥

Prohyamāṇaḥ soma' āgato (i) varuṇa' āsandyāmāsanno' (ii) gnirāgnīdhra' (iii) indro havirdhāne' (iv) tharvopāvahriyamāṇaḥ (v). || 56 ||

Viśve devā' aṁśuṣu nyupto (i) viṣṇurāprītapā' āpyāyyamāno (ii) yamaḥ sūyamāno (iii) viṣṇuḥ sambhriyamāṇo (iv) vāyuḥ pūyamānaḥ (v) śukraḥ pūtaḥ (vi) śukraḥ kṣīraśrīr-(vii) manthī saktuśrīḥ (viii). || 57 ||

Viśve devāścamaseṣūnnīto' (i) surhomāyodyato (ii) rudro hūyamāno (iii) vāto' bhyāvṛtto (iv) nṛcakṣāḥ pratikhyāto bhakṣo bhakṣyamāṇaḥ (vi) pitaro nārāśaṁsāḥ (vii). || 58 ||

56. When being carried in a cart, you are *soma* **(the bliss)** when arrived.(1)

You are *varuṇa* (the venerable) when seated on the stool.(2)

You are *agni* (the adorable) when in the sacrificial fire-place.(3)

You are *indra* (the resplendent) when in the store-house of oblations.(4)

You are *atharvan* (vital breath) when being brought near.(5)

57. You are *viśvedevāḥ* (all the bounties of Nature) when cut into pieces.(1)

You are *viṣṇu* (the omnipresent, the soother) when in the processes of swelling.(2)

You are *yama* (the ordainer) when being pressed.(3)

You are *viṣṇu* (the omnipresent) when being collected;(4)

You are *vāyu* (the wind) when being strained.(5)

You are *śukra* (the bright) when strained.(6)

You are *śukra* (the seed) when mixed with milk.(7)

You are *manthī* (the churned one) when mixed with barley meal.(8)

58. You are *viśvedevāḥ* (all the bounties of Nature) when held in the ladles.(1)

You are *asu* (the vital breath) when ready for libation.(2)

You are *rudra* (the punisher) when being invoked.(3)

You are *vāta* (the wind) when as remnant brought back.(4)

You are *nṛcakṣas* (the overseer of men) when requested for partaking.(5)

You are *bhakṣa* (food) when being consumed;(6)

You are *pitaraḥ nārāśamsāḥ* (the elders, the benefactors of men) when deposited.(7)

सन्नः सिन्धुरवभृथायोद्यतः समुद्रोऽभ्यवह्रियमाणः सलिलः प्रप्लुतो
ययोरोजसा स्कभिता रजांसि वीर्येभिर्वीरतमा शविष्ठा ।
या पत्येते अप्रतीता सहोभिर्विष्णू अगन्वरुणा पूर्वहूतौ ॥५९॥

देवान्दिवमगन्यज्ञस्ततो मा द्रविणमष्टु मनुष्यानन्तरिक्षमगन्यज्ञस्ततो मा द्रविणमष्टु
पितॄन्पृथिवीमगन्यज्ञस्ततो मा द्रविणमष्टु यं कं च लोकमगन्यज्ञस्ततो मे भद्रमभूत् ॥६०॥

चतुस्त्रिंशत्तन्तवो ये वितत्निरे य इमं यज्ञं स्वधया ददन्ते ।
तेषां छिन्नं सम्वेतद्दधामि स्वाहा घर्मो अप्येतु देवान् ॥६१॥

यज्ञस्य दोहो विततः पुरुत्रा सो अष्टधा दिवमन्वाततान ।
स यज्ञ धुक्ष्व महि मे प्रजायां रायस्पोषं विश्वमायुरशीय स्वाहा ॥६२॥
आ पवस्व हिरण्यवदश्ववत्सोम वीरवत् । वाजं गोमन्तमा भर स्वाहा ॥६३॥

[अ०८, कं० ६३, मं० सं० १५०]

Sannaḥ sindhuravabhṛthāyodyataḥ samudro' bhyavahriyamāṇaḥ salilaḥ prapluto yayorojasā skabhitā rajāṁsi vīryebhirvīratamā śaviṣṭhā. Yā patyete' apratītā sahobhirviṣṇū' aganvaruṇā pūrvahūtau. || 59 ||

Devāndivamaganyajñastato mā draviṇamaṣṭu manuṣyānantarikṣamaganyajñasta-to mā draviṇamaṣṭu pitṛnpṛthivīmaganyasjñastato mā draviṇamaṣṭu yam kam ca lokamaganyajñastato me bhadramabhūt (i). || 60 ||

Catustriṁśattantavo ye vitatnire ya' imam yajñaṁ svadhyayā dadante. Teṣām chinnaṁ samvetaddhāmi svāhā gharmo' apyetu devān (i). || 61 ||

Yajñasya dohe vitataḥ purutrā so' aṣṭadhā divamanvātatāna. Sa yajña dhukṣva mahi me prajāyāṁ rāyaspoṣam viśvamāyu-raśīya svāhā (i). || 62 ||

Ā pavasva hiraṇyavadaśvavatsoma vīravat. Vājam gomantamābhara svāhā (i). || 63 || (K = 63; M = 150)

59. When deposited, you are *sindhu* (the clean river) ready for the sacrificial bath.(1)

You are *samudra* (an ocean) when being approached by all.(2)

You are *salila* (the water) when in flood all around.(3)

May we be able to obtain favour of the venerable Lord and the sacrifice with whose power these worlds are kept steady, and who are most mighty and most vigorous in their strength; who rule over this universe, who are unchallengeable in their resistless might and who are invoked first of all.(4)

60. The sacrifice goes to the bounties of Nature in heaven; may it fetch riches thence for me. The sacrifice goes to men in the midspace; may it fetch riches thence for me. The sacrifice goes to elders on earth; may it fetch riches thence to me. To whatsoever world the sacrifice goes, may it fetch well-being thence for me.(1)

61. Of the thirty-four threads (elements), with which this sacrifice has been established and with which it has been supported with food, whichever is broken, that I join again. *Svāhā*. May this sacrifice reach the enlightened ones also.(1)

62. The resulting benefit of the sacrifice is spread wide all around; that has pervaded the heaven in eight forms. O sacrifice, bestow abundance of wealth and nourishment on my offsprings and may I live full length of my life. *Svāhā*.(1)

63. O blissful Lord, come to us with gold, with horses and with brave sons. Bestow upon us the food and cows. *Svāhā*.(1)

अथ नवमोऽध्यायः ।

देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय ।
दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाजं नः स्वदतु स्वाहा ॥१॥

ध्रुवसदं त्वा नृषदं मनःसद—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् । अप्सुषदं त्वा घृतसदं व्योमसद—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् । पृथिविसदं त्वाऽन्तरिक्षसदं दिविसदं देवसदं नाकसद—
—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥२॥

अपांꣳ रसमुद्वयसꣳ सूर्ये सन्तꣳ समाहितम् । अपांꣳ रसस्य यो रसस्तं वो गृह्णाम्युत्तम-
—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥३॥

Deva savitaḥ prasuva yajñam prasuva yajñapatim bhagāya. Divyo gandharvaḥ ketapūḥ ketam naḥ punātu vācaspatirvājam na svadatu svāhā (i). || 1 ||

Dhruvasadam tvā nṛṣadam manaḥsada-(i) mupayāmagṛhīto' sīndrāya tvā juṣṭam gṛhṇāmye-(ii) ṣa te yonirindrāya tvā juṣṭatamam (iii). Apsuṣadam tvā ghṛtasadam vyomasada-(iv) mupayāmagṛhīto' sīndrāya tvā juṣṭam gṛhṇāmye-(v) ṣa te yonirindrāya tvā juṣṭatamam (vi). Pṛthivisadam tvā' ntarikṣasadam divisadam devasadam nākasada-(vii) mupayāmagṛhīto' sindrāya tvā juṣṭam gṛhṇamye-(viii) ṣa te yonirindrāya tvā juṣṭatamam (ix). || 2 ||

Apām rasamudvayasaṁ sūrye santaṁ samāhitam. Apāṁ rasasya yo rasastam vo gṛhṇāmyuttama-(i) mupayāmagṛhīto' sīndrāya tvā juṣṭam gṛhṇāmye-(ii) ṣa te yonirindrāya tvā juṣṭatama (iii). || 3 ||

CHAPTER NINE

1. O Creator God, speed our sacrifice onward, and urge the sacrificer forward to prosperity. May the shining maintainer of the earth, the purifier of thought purify our thinking and the Lord of speech make our food sweet. *Svāhā*.(1)

2. You are firmly set in this world, settled in men, settled in the mind.(1) You have been duly accepted. I take you, who are pleasing to the resplendent Lord.(2) This is your abode. You, the most pleasing, to the resplendent Lord.(3) You are settled in waters, settled in melted butter and settled in the sky.(4) You have been duly accepted. I take you, who are pleasing to the resplendent Lord.(5) This is your abode. You, the most pleasing, to the resplendent Lord.(6) You are settled on the earth, settled in the midspace, settled in the sky, settled in the bounties of Nature, settled in the heaven.(7) You have been duly accepted. I take you, who are pleasing to the resplendent Lord.(8) This is your abode. You, the most pleasing, to the respledent Lord.(9)

3. The essence of the waters, from which the foodgrains grow, and which is gathered in the sun; the most excellent essence of that essence of waters I take for you.(1) O devotional bliss, you have been duly acceped. I take you pleasingto the resplendent Lord.(2) This is your abode. You, the most pleasing, to the resplendent Lord.(3)

ग्रहा ऊर्जाहुतयो व्यन्तो विप्राय मतिम् । तेषां विशिप्रियाणां वोऽहमिषमूर्जꣳ समग्रभम्-
—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् ।
सम्पृचौ स्थः सं मा भद्रेण पृङ्क्तं विपृचौ स्थो वि मा पाप्मना पृङ्क्तम् ॥४॥

इन्द्रस्य वज्रोऽसि वाजसास्त्वयायं वाजꣳ सेत् ।
वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे ।
यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्म साविषत् ॥५॥

अप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तिष्वश्वा भवत वाजिनः ।
देवीरापो यो व ऊर्मिः प्रतूर्तिः ककुन्मान् वाजसास्तेनायं वाजꣳ सेत् ॥६॥

वातो वा मनो वा गन्धर्वाः सप्तविंꣳशतिः । ते अग्रेऽश्वमयुञ्जꣳस्ते अस्मिञ्जवमा दधुः ॥७॥

वातरꣳहा भव वाजिन्युज्यमान इन्द्रस्येव दक्षिणः श्रियैधि ।
युञ्जन्तु त्वा मरुतो विश्ववेदस आ ते त्वष्टा पत्सु जवं दधातु ॥८॥

Grahā' ūrjāhutayo vyanto viprāya matim. Teṣām viśipriyāṇām vo' hamiṣamūrjaṁ samagrabham (i) upayāmagṛhito' sindrāya tvā juṣṭam gṛhṇāmye-(ii) ṣa te yonirindrāya tvā juṣṭatamam (iii). Sampṛcau sthaḥ sam ma bhadreṇa pṛnktam (iv) vipṛcau stho vi mā pāpmanā pṛnktam (v). || 4 ||

Indrasya vajro' si vājasāstvayā'yam vājāṁ set (i). Vājasya nu prasave mātaram mahīmaditim nāma vacasā karāmahe. Yasyāmidam viśvam bhuvanamāviveśa tasyām no devaḥ savitā dharma sāviṣat (ii) || 5 ||

Apsvantaramṛtamapsu bheṣajamapāmuta praśastiṣvaśvā bhavata vājinaḥ (i). Devīrāpo yo va' ūrmiḥ pratūrtiḥ kakunmān vājasāstenāyam vājaṁ set (ii). || 6 ||

Vāto vā mano vā gandharvāḥ saptaviṁśatiḥ. Te agre' śvamayuñjaṁste' asmiñ javamādadhuḥ (i). || 7 ||

Vātaraṁhā bhava vājinyujyamāna indrasyeva dakṣiṇaḥ śriyaidhi. Yuñjantu tvā maruto viśvavedasa' ā te tvaṣṭā patsu javam dadhātu (i). || 8 ||

4. O containers of devotional bliss, you are invokers of vigour. You convey wisdom to the sage. I take food and vigour from you, who are prosperous.(1) O devotional bliss, you have been duly accepted. I take you pleasing to the resplendent Lord.(2) This is your abode. You, the most pleasing, to the resplendent Lord.(3) You two are united. Unite me with good. You two are separated. Keep me parted from evil.(4)

5. You are the adamantine weapon of the resplendent Lord. May this sacrificer (the king), the winner of strength, obtain power from you.(1) At the impulsion of bestower of power, we priase the mother earth, *aditi* (indivisible) by name. On this earth, where all this life has been accommodated, may the Creator God, provide shelter to us.(2)

6. There is ambrosia in the waters; in the waters are the healing medicines. With the use of good waters horses become strong and fast.(1) O divine waters, may this sacrificer, the winner of strength, being bathed with your high and rushing wave, obtain power from it.(2)

7. The wind, or the mind (thought) or the twenty-seven *nakṣatras* were the first to yoke the horse. They put speed in him.(1)

8. O horse, now having been yoked, become swift as wind and assume the glory of the skilled horse of the resplendent one. May the all-knowing cloud-bearing winds yoke you. May the supreme mechanic put speed in your feet.(1)

जवो यस्ते वाजिन्निहितो गुहा यः श्येने परीत्तो अचरच्च वाते ।
तेन नो वाजिन् बलवान् बलेन वाजजिच्च भव समने च पारयिष्णुः ।
वाजिनो वाजजितो वाजꣳ सरिष्यन्तो बृहस्पतेर्भागमवजिघ्रत ॥९॥

देवस्याहꣳ सवितुः सवे सत्यसवसो बृहस्पतेरुत्तमं नाकꣳ रुहेयम् ।
देवस्याहꣳ सवितुः सवे सत्यसवस इन्द्रस्योत्तमं नाकꣳ रुहेयम् ।
देवस्याहꣳ सवितुः सवे सत्यप्रसवसो बृहस्पतेरुत्तमं नाकमरुहम् ।
देवस्याहꣳ सवितुः सवे सत्यप्रसवस इन्द्रस्योत्तमं नाकमरुहम् ॥१०॥

बृहस्पते वाजं जय बृहस्पतये वाचं वदत बृहस्पतिं वाजं जापयत ।
इन्द्र वाजं जयेन्द्राय वाचं वदतेन्द्रं वाजं जापयत ॥११॥

एषा वः सा सत्या संवागभूद्यया बृहस्पतिं वाजमजीजपताजीजपत बृहस्पतिं वाजं वनस्पतयो विमुच्यध्वम् । एषा वः सा सत्या संवागभूद्ययेन्द्रं वाजमजीजपताजीजपतेन्द्रं वाजं वनस्पतयो विमुच्यध्वम् ॥१२॥

Javo yaste vājinnihito guhā yaḥ śyene parītto' acaracca vāte. Tena no vājin balavān balena vājajicca bhava samane ca pārayiṣṇuḥ (i). Vājino vājajito vājaṁ sariṣyanto bṛhaspaterbhāganavajighrata (ii). || 9 ||

Devasyāhaṁ savituḥ save satyasavaso bṛhaspateruttamam nākaṁ ruheyam (i). Devasyāhaṁ savituḥ save satyasavasa indrasyottamam nākaṁ ruheyam (ii). Devasyāhaṁ savituḥ save satyaprasavaso bṛhaspateruttamam nākamaruham (iii). Devasyāhaṁ savituḥ save satyaprasavasa' indrasyottamam nākamaruham (iv). || 10 ||

Bṛhaspate vājam jaya bṛhaspataye vācam vadata bṛhaspatim vājam jāpayata (i). Indra vājam jayendrāya vācam vadatendram vājam jāpayata (ii). || 11 ||

Eṣā vaḥ sā satyā saṁvāgabhūdyayā bṛhaspatim vājamajījapatājījapata bṛhaspatim vājam vanaspatyo vimucyadhvam (i). Eṣā vaḥ sā satyā samvāgabhūdyayendram vājamajījapatājījapatendram vājam vanaspatyo vimucyadhvam (ii). || 12 ||

9. O Lord of strength, with your speed that has been kept secret in the cavity, that has been bestowed on the hawk and that has been moving in the wind, be strong with power for us; be winner of food and victory in the battle.(1) O speedy ones, winners of battles and acquirers of food, enjoy the share of the Lord Supreme by smell.(2)

10. By impulsion of the creator God who is the true inspirer, may I ascend to the most excellent heaven of the Lord Supreme.(1) By impulsion of the creator God, who is the true inspirer, may I ascend to the most excellent heaven of the resplendent Lord.(2)

By impulsion of the creator God, who is verily the true inspirer, I have ascended to the most excellent heaven of the Lord Supreme.(3) By impulsion of the creator God, who is verily the true inspirer, I have ascended to the most excellent heaven of the resplendent Lord.(4)

11. O Lord Supreme, win the battle. Speak out the words for the Lord Supreme. Make the Lord Supreme win the battle.(1) O resplendent Lord, win the battle. Speak out the words for the resplendent Lord. Make the resplendent Lord win the battle.(2)

12. True has come out your auspicious speech, by which you have made the Lord Supreme win the battle. O vegetations, be freed by the Lord Supreme, whom you have enabled to win the battle.(1) True has come out your auspicious speech by which you have made the resplendent Lord win the battle. O vegetations, be freed by the resplendent Lord, whom you have enabled to win the battle.(2)

देवस्याहꣳ सवितुः सवे सत्यप्रसवसो बृहस्पतेर्वाजजितो वाजं जेषम् ।
वाजिनो वाजजितोऽध्वन स्कभ्नुवन्तो योजना मिमानाः काष्ठां गच्छत ॥१३॥

एष स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि ।
क्रतुं दधिक्रा अनु सꣳसनिष्यदत्पथामङ्काꣳस्यन्वापनीफणत् स्वाहा ॥१४॥

उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनुवाति प्रगर्धिनः ।
श्येनस्येव ध्रजतो अङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रतः स्वाहा ॥१५॥

शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः ।
जम्भयन्तोऽहिं वृकꣳ रक्षाꣳसि सनेम्यस्मद्युयवन्नमीवाः ॥१६॥

ते नो अर्वन्तो हवनश्रुतो हवं विश्वे शृण्वन्तु वाजिनो मितद्रवः ।
सहस्रसा मेधसाता सनिष्यवो महो ये धनꣳ समिथेषु जभ्रिरे ॥१७॥

वाजे-वाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः ।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥१८॥

Devasyāhaṁ savituḥ save satyaprasvaso bṛhaspatervājajito vājam jeṣam (i). Vājino vājajito' dhvana skabhnuvanto yojanā mimānāḥ kāṣṭhām gacchata (ii) || 13 ||

Eṣa sya vājī kṣipaṇim turaṇyati grīvāyām baddho' apikaṣa' āsani. Kratum dadhikrā' anu saṁsaniṣyadatpathāmankāṁs-yanvāpanīphaṇat svāhā (i). || 14 ||

Uta smāsya dravatasturaṇyataḥ parṇam na veranuvāti pragardhinaḥ. Śyenasyeva dhrajato' aṅkasam pari dadhikrāvṇaḥ sahorjā taritrataḥ svāhā (i). || 15 ||

Śam no bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ. Jambhayanto him vṛkaṁ rakṣāṁsi sanemyasma-dyuyavannamīvāḥ (i). || 16 ||

Te no' arvanto havanaśuto havam viśve śṛṇvantu vājino mi-tadravaḥ. Sahasrasā medhasātā saniṣyavo maho ye dhanaṁ samitheṣu jabhrire (i). || 17 ||

Vāje-vāje' vata vājino no dhaneṣu vıprā' amṛtā' ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvam tṛptā yāta pathibhirdevayānaiḥ. (i). || 18 ||

13. At the impulsion of the creator God, who is the true inspirer, may I win the strength of the Lord Supreme, the winner of battles.(1) O speedy ones, winners of the battles, blocking the pathways and measuring miles, may you reach the regions.(2)

14. This speedy courser, bound at the neck and flanks and in the mouth, runs fast at the stroke of the whip. Overcoming the obstacles on the way, following the intentions of the rider, the horse (the morning sun) traverses the uneven paths to reach the destination quickly. *Svāhā*.(1)

15. The trappings of this swiftly running courser (the morning sun), dashing like a hawk, traversing the path with vigour, follow him like feathers of a flying bird determined to reach its prey. *Svāhā*.(1)

16. May the speedy horses (of the sun) be for our comfort at our call. Moving pleasantly in the sacrifice, beautiful in appearance, destroying snakes, wolves and pests, may they quickly banish all the calamities from us.(1)

17. May all those vigorous horses (of the sun), moving pleasantly, listeners of calls, hear our invocations. They are winners of thousands, enrichers of the place of sacrifice, and they have brought great riches from the battles.(1)

18. O horses (of the sun), wise immortal, and skilled in eternal law, protect us in each and every battle for riches. Drink of this sweet mead. Be delighted; being satisfied go on the paths on which the enlightened ones travel.(1)

आ मा वाजस्य प्रसवो जगम्यादेमे द्यावापृथिवी विश्वरूपे ।
आ मा गन्तां पितरा मातरा चा मा सोमो अमृतत्वेन गम्यात् ।
वाजिनो वाजजितो वाजꣳ ससृवाꣳसो बृहस्पतेर्भागमवजिघ्रत निमृजानाः[२] ॥१९॥

आपये स्वाहा[१] स्वापये स्वाहा[२] ऽपिजाय स्वाहा[३] क्रतवे स्वाहा[४] वसवे स्वाहा[५] ऽहर्पतये स्वाहा[६] ऽह्ने मुग्धाय स्वाहा[७] मुग्धाय वैनꣳशिनाय स्वाहा[८] विनꣳशिन आन्त्यायनाय स्वाहा[९] ऽन्त्याय भौवनाय स्वाहा[१०] भुवनस्य पतये स्वाहा[११] ऽधिपतये स्वाहा[१२] ॥२०॥

आयुर्यज्ञेन कल्पतां[१] प्राणो यज्ञेन कल्पतां[२] चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पतां[४] पृष्ठं यज्ञेन कल्पतां[५] यज्ञो यज्ञेन कल्पताम्[६] । प्रजापतेः प्रजा अभूम[७] स्वर्देवा अगन्मा[८] मृता अभूम[९] ॥२१॥

अस्मे वो अस्त्विन्द्रियमस्मे नृम्णमुत क्रतुरस्मे वर्चांꣳसि सन्तु वः[१] ।
नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्या[२] इयं ते राड्[३]
यन्तासि यमनो ध्रुवोऽसि धरुणः । कृष्यै त्वा क्षेमाय त्वा रय्यै त्वा पोषाय त्वा[४] ॥२२॥

Ā mā vājasya prasavo jagamyādeme dyāvāpṛthivī viśvarūpe. Ā mā gantām pitarā mātarā cā mā somo' amṛtattvena gamyāt (i). Vājino vājajito vājaṁ sasṛvāṁso bṛhaspaterbhāgamavajighrata nimṛjānāḥ (ii). ‖ 19 ‖

Āpaye svāhā (i) svāpaye svāhā' (ii) pijāya svāhā (iii) kratave svāhā (iv) vasave svāhā-(v)'harpataye svāhā'-(vi) hne mugdhāya svāhā (vii) mugdhāya vainaṁśināya svāhā (viii) vinaṁśina' āntyāyanāya svāhā'-(ix) ntyāya bhauvanāya svāhā (x) bhuvanasya pataye svāhā'-(xi) dhipataye svāhā (xii). ‖ 20 ‖

Āyuryajñena kalpatām (i) prāṇo yajñena kalpatāṁ (ii) cakṣuryajñena kalpatāṁ śrotram yajñena kalpatāṁ (iv) pṛṣtham yajñena kalpatām (v) yajño yajñena kalpatām (vi). Prajāpateḥ prajā' abhūma (vii) svardevā' aganmā'-(viii) mṛtā' abhūma (ix). ‖ 21 ‖

Asme vo' astvindriyamasme nṛmṇamuta kraturasme varcāṁsi santu vaḥ (i). Namo mātre pṛthivyai namo mātre pṛthivyā'(ii) iyam te rāḍ-(iii) yantā 'si yamano dhruvo' si dharuṇaḥ. Kṛṣyai tvā kṣemāya tvā rayyai tvā poṣāya tvā (iv). ‖ 22 ‖

19. May the impulsion of strength come to me. May these earth and sky, having all sorts of forms, come to me. May the father as well as mother come to me. May the bliss with immortality come to me.(1) O speedy ones, winners of the battles, having gone to win the booty, keep and enjoy the share of the Lord Supreme by smell.(2)

20. I dedicate it for acquisition of skills.(1) I dedicate it for acquisition of expertise.(2) I dedicate it for victory.(3) I dedicate it for action.(4) I dedicate it for accommodation.(5) I dedcate it to the Lord of the day.(6) I dedicate it to the pleasing day.(7) I dedicate it to the pleasing perishable objects.(8) I dedicate it to the perishable objects leading to the end.(9) I dedicate it to the last of the worldly things.(10) I dedicate it to the Lord of the worlds.(11) I dedicate it to the Overlord of all.(12)

21. May my longevity be secured by sacrifice.(1) May my breath be secured by sacrifice.(2) May my vision be secured by sacrifice.(3) May my hearing be secured by sacrifice.(4) May my back be secured by sacrifice.(5) May the sacrifice be secured by sacrifice.(6) We have become the offsprings of the Lord of creatures.(7) We have reached the enlightened ones in the heaven.(10) We have become immortal.(11)

22. O regions, may your manly vigour be in us; be your wealth, your intelligence and your lustres.(1) Our obeisance to mother earth; obeisance to mother earth.(2) This is your sovereignty.(3) You are the leader and the controller; you are firm and sustainer of all. I invoke you for agriculture, for well-being, for wealth and for plentiful nourishment.(4)

वाजस्येमं प्रसवः सुषुवेऽग्रे सोमꣳ राजानमोषधीष्वप्सु ।
ता अस्मभ्यं मधुमतीर्भवन्तु वयꣳ राष्ट्रे जागृयाम पुरोहिताः स्वाहा ॥२३॥

वाजस्येमां प्रसवः शिश्रिये दिवमिमा च विश्वा भुवनानि सम्राट् ।
अदित्सन्तं दापयति प्रजानन्त्स नो रयिꣳ सर्ववीरं नि यच्छतु स्वाहा ॥२४॥

वाजस्य नु प्रसव आ बभूवेमा च विश्वा भुवनानि सर्वतः ।
सनेमि राजा परि याति विद्वान् प्रजां पुष्टिं वर्धयमानो अस्मे स्वाहा ॥२५॥

सोमꣳ राजानमवसेऽग्निमन्वारभामहे । आदित्यान्विष्णुꣳ सूर्यं ब्रह्माणं च बृहस्पतिꣳ स्वाहा ॥२६॥

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।
वाचं विष्णुꣳ सरस्वतीꣳ सवितारं च वाजिनꣳ स्वाहा ॥२७॥

अग्ने अच्छा वदेह नः प्रति नः सुमना भव ।
प्र नो यच्छ सहस्रजित्त्वꣳ हि धनदा असि स्वाहा ॥२८॥

Vājasyemam prasavaḥ suṣuve' gre somam rājānamoṣadhīṣvapsu. Tā' asmabhyam madhumatīrbhavantu vayaṁ rāṣṭre jāgṛyāma purohitāḥ svāhā (i). || 23 ||

Vājasyemām prasavaḥ śiśriye divamimā ca viśvā bhuvanāni samrāṭ. Aditsantam dāpayati prajānantsa no rayiṃ sarvavīram ni yachatu svāhā (i). || 24 ||

Vājasya nu prasava ā babhūvemā ca viśvā bhuvanāni sarvataḥ. Sanemi rājā pari yāti vidvān prajām puṣṭim vardhayamāno' asme svāhā (i). || 25 ||

Somaṁ rājānamavase' gnimanvārabhāmahe. Ādityānviṣṇum sūryam brahmāṇam ca bṛhaspatiṁ svāhā (i). || 26 ||

Aryamaṇam bṛhaspatimindraṁ dānāya codaya. Vācam viṣṇuṁ sarasvatīṁ savitāram ca vājinaṁ svāhā (i). || 27 ||

Agne' acchā vadeha naḥ prati naḥ sumanā bhava. Pra no yaccha sahasrajit tvaṁ hi dhanadā' asi svāhā (i). || 28 ||

23. Long long ago, the impulsion of strength produced this blissful plant, the king, in waters and in the medicinal herbs. May those herbs be sweet as honey for us. Stationed in forefront, may we always be active and alert for our nation. *Svāhā*.(1)

24. The sovereign of all, who is the creator of all food, has pervaded this earth, the sky and all of the worlds. Knowing well, He makes even a miser donate liberally. May He bestow riches on us along with a host of heroes. *Svāhā*.(1)

25. At the impulsion of strength this earth and all the other worlds came into being all around. The ancient sovereign moves around knowing full well and increasing our offspring as well as our nourishment. *Svāhā*.(1)

26. For our protection, we invoke the blissful Lord, the sovereign and the adorable Lord, the months, the omnipresent Lord, the sun, the Lord of knowledge and the Lord Supreme. *Svāhā*.(1)

27. O Lord,urge the impartial adjudicator, the great learned teacher, the army chief, the speech, the sacrifice, the learning divine and the powerful sun to bestow gifts on us.*Svāhā*.(1)

28. O adorable Lord, speak kindly to us; be gracious towards us here. O winner of thousands, give iiberally to us. You are the granter of wealth. *Svāhā*.(1)

प्र नो यच्छत्वर्यमा प्र पूषा प्र बृहस्पतिः । प्र वाग्देवी ददातु नः स्वाहा ॥ २९ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
सरस्वत्यै वाचो यन्तुर्यन्त्रियें दधामि बृहस्पतेष्ट्वा साम्राज्येनाभि षिञ्चाम्यसौ ॥ ३० ॥

अग्निरेकाक्षरेण प्राणमुदजयत्तमुज्जेषमश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयतां तानुज्जेषं
विष्णुस्त्र्यक्षरेण त्रीँल्लोकानुदजयत्तानुज्जेषꣳ सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयत्तानुज्जेषम् ॥ ३१ ॥

पूषा पञ्चाक्षरेण पञ्च दिश उदजयत्ता उज्जेषꣳ सविता षडक्षरेण षड्ऋतूनुदजयत्तानुज्जेषं मरुतः
सप्ताक्षरेण सप्त ग्राम्यान् पशूनुदजयँस्तानुज्जेषं बृहस्पतिरष्टाक्षरेण गायत्रीमुदजयत्तामुज्जेषम् ॥ ३२ ॥

मित्रो नवाक्षरेण त्रिवृतꣳ स्तोममुदजयत्तमुज्जेषं वरुणो दशाक्षरेण विराजमुदजयत्तामुज्जेष-
मिन्द्र एकादशाक्षरेण त्रिष्टुभमुदजयत्तामुज्जेषं विश्वे देवा द्वादशाक्षरेण जगतीमुदजयँस्ता-
मुज्जेषम् ॥ ३३ ॥

Pra no yacchatvaryamā pra pūṣā pra bṛhaspatiḥ. Pra vāgdevī dadātu naḥ svāhā (i). || 29 ||

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām. Sarasvatyai vāco yanturyantriye dadhāmi bṛhaspateṣṭvā sāmrājyenābhiṣiṅcāmyasau (i). || 30 ||

Agnirekākṣareṇa prāṇamudajayat tamujjeṣama-(i) śvinau dvyakṣareṇa dvipado manuṣyānudajayatām tānujjeṣam (ii) viṣṇustryakṣareṇa trīmllokānudajayat tānujjeṣaṁ (iii) somaścaturakṣareṇa catuṣpadaḥ paśūnudajayattānujjeṣam (iv). || 31 ||

Pūṣā paṅcākṣareṇa pañca diśa' udajayattā' ujjeṣaṁ (i) savitā ṣaḍakṣareṇa ṣaḍṛtūnudajayattānujjeṣam (ii) marutaḥ saptākṣareṇa sapta grāmyān paśūnudajayaṁstānujjeṣam (iii) bṛhaspatiraṣṭākṣareṇa gāyatrīmudajayat tāmujjeṣam (iv) ||32||

Mitro navākṣareṇa trivṛtaṁ stomamudajayattamujjeṣam (i) varuṇo daśākṣareṇ virājamudajayat tāmujjeṣa-(ii) mindra ekādaśākṣareṇa triṣṭubhamudajayattāmujjeṣam (iii) viśve devā dvādaśākṣareṇa jagatīmudajayaṁstāmujjeṣam (iv). ||33||

29. May the impartial adjudicating Lord, the nourisher Lord, the Lord Supreme grant and the speech divine give gifts to us. *Svāhā*.(2)

30. At the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I, so and so, consign you to the controlling guidance of the learning divine, the controller of speech. I hereby sprinkle you with the consecration waters of the empire of the Lord Supreme.(1)

31. *Agni* (fire) conquered the vital breath with the one-syllable metre; may I conquer the same.(1) *Aśvinau* (the twins divine) conquered men with two-syllable metre; may I conquer those.(2) *Viṣṇu* (the sun) conquered the three worlds with three-syllable metre; may I conquer those.(3) *Soma* (the moon) conquered quadruped animals with four-syllable metre; may I conquer those.(4)

32. *Pūṣan* (the nourisher) conquered the five directions with the five-syllable metre; may I conquer those.(1) *Savitṛ* (the sun) conquered six seasons with the six-syllable metre; may I conquer those.(2) *Maruts* (the cloud-bearing winds) conquered the seven domestic animals with the seven-syllable metre; may I win those.(3) *Bṛhaspati* (the Lord Supreme) won *gāyatrī* with the eight syllable metre; may I win her.(4)

33. *Mitra* (the friendly Lord) conquered the *trivṛta* verse with the nine-syllable metre; may I conquer that.(1) *Varuṇa* (the venerable Lord) conquered *Virāṭ* with the ten-syllable metre; may I conquer that.(2) *Indra* (the resplendent Lord) conquered *triṣṭubh* with the eleven-syllable metre; may I conquer that.(3) *Viśvedevāh* (all the bounties of Nature) conquered *jagatī* with the twelve syllable metre; may I conquer that.(4)

वसवस्त्रयोदशाक्षरेण त्रयोदशꣳ स्तोममुदजयꣳस्तमुज्जेषꣳ रुद्राश्चतुर्दशाक्षरेण चतुर्दशꣳ स्तोममुदजयꣳस्तमुज्जेषमादित्याः पञ्चदशाक्षरेण पञ्चदशꣳ स्तोममुदजयꣳस्तमुज्जेषमदितिः षोडशाक्षरेण षोडशꣳ स्तोममुदजयत्तमुज्जेषं प्रजापतिः सप्तदशाक्षरेण सप्तदशꣳ स्तोममुदजयत्तमुज्जेषम् ॥ ३४ ॥

एष ते निर्ऋते भागस्तं जुषस्व स्वाहाऽग्निनेत्रेभ्यो देवेभ्यः पुरःसद्भ्यः स्वाहा यमनेत्रेभ्यो देवेभ्यो दक्षिणासद्भ्यः स्वाहा विश्वदेवनेत्रेभ्यो देवेभ्यः पश्चात्सद्भ्यः स्वाहा मित्रावरुणनेत्रेभ्यो वा मरुन्नेत्रेभ्यो वा देवेभ्य उत्तरासद्भ्यः स्वाहा सोमनेत्रेभ्यो देवेभ्य उपरिसद्भ्यो दुवस्वद्भ्यः स्वाहा ॥ ३५ ॥

ये देवा अग्निनेत्राः पुरःसदस्तेभ्यः स्वाहा ये देवा यमनेत्रा दक्षिणासदस्तेभ्यः स्वाहा ये देवा विश्वदेवनेत्राः पश्चात्सदस्तेभ्यः स्वाहा ये देवा मित्रावरुणनेत्रा वा मरुन्नेत्रा वोत्तरासदस्तेभ्यः स्वाहा ये देवाः सोमनेत्रा उपरिसदो दुवस्वन्तस्तेभ्यः स्वाहा ॥ ३६ ॥

Vasavastrayodaśākṣareṇa trayodaśaṁ stomamudajayaṁyastamujjeṣam (i) rudrāścaturdaśākṣareṇa caturdaśaṁstomamudajayaṁstamujjeṣamā-(ii) dityāḥ pañcadaśākṣareṇa pañcadaśaṁ stomamudajayaṁastāmujjeṣama-(iii) ditiḥ ṣoḍaśākṣareṇa ṣodaśaṁ stomamudajayattamujjeṣam (iv) prajāpatiḥ saptadaśākṣareṇa saptadaśaṁ stomamudajayttamujjeṣam (v). || 34 ||

Eṣa te nirṛte bhāgastam juṣasva svāhā'-(i) gninetrebhyo devebhyaḥ puraḥsadbhyaḥ svāhā (ii) yamanetrebhyo devebhyo dakṣiṇāsadbhyaḥ svāhā (iii) viśvadevanetrebhyo devebhyaḥ paścātsadbhyaḥ svāhā (iv) mitrāvaruṇanetrebhyo vā marunnetrebhyo vā devebhya' uttarāsdbhyaḥ svāhā (v) somanetrebhya devebhya' uparisadbhyo duvasadbhyaḥ svāhā (vi). || 35 ||

Ye devā' agninetrāḥ puraḥsadastebhyaḥ svāhā (i) ye devā yamanetrā dakṣiṇā-sadastebhyaḥ svāhā (ii) ye devā viśvadevanetrāḥ paścātsadastebhyaḥ svāhā (iii) ye devā mitrāvaruṇanetrā vā marunnetrā vottarāsadastebhyaḥ svāhā (iv) ye devāḥ somanetrā' uparisado duvasvantastebhyaḥ svāhā (v). || 36 ||

34. *Vasus* (lords of abode) conquered the thirteenth verse of praise with the thirteen-syllable metre; may I conquer that.(1) *Rudras* (terrible punishers) conquered fourteenth verse of praise with the fourteen-syllable metre; may I conquer that.(2) *Ādityas* (the months) conquered the fifteenth verse of praise with the fifteen-syllable metre; may I conquer that.(3) *Aditi* (the eternity) conquered the sixteenth verse of praise with the sixteen-syllable metre; may I conquer that.(4) *Prajāpati* (Lord of creatures) conquered seventeenth verse of praise with the seventeen-syllable metre; may I conquer that.(5)

35. O earth, this is your share; enjoy it.*Svāhā*.(1) I dedicate to the enlightened ones, whose leader is the adorable Lord, and who are seated on the eastern side.(2) I dedicate to the enlightened ones, whose leader is the ordainer and who are seated on the southern side.(3) I dedicate to the enlightened ones whose leaders are all the bounties of Nature and who are seated on the western side.(4) I dedicate to the enlightened ones, whose leaders are the friendly Lord and the venerable Lord, or the enlightened ones whose leaders are the cloud-bearing winds and who are seated on the northern side.(5) I dedicate to the enlightened ones whose leader is the blissful Lord and who are seated above full of reverence.(6)

36. I dedicate to those enlightened ones, whose leader is the adorable lord, and who sit on the eastern side.(1) I dedicate to those enlightened ones, whose leader is the ordainer and who sit on the southern side.(2) I dedicate to those enlightened ones, whose leaders are all the bounties of Nature and who sit on the western side.(3) I dedicate to those enlightened ones whose leaders are the friendly Lord and the vernerable Lord, or those enlightened ones, whose leaders are the cloud-bearing winds and who sit on the northern side.(4) I dedicate to those enlightened ones, whose leader is the blissful Lord and who sit above full of reverence.(5)

अग्ने सहस्व पृतना अभिमातीरपास्य । दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसि ॥ ३७ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । उपाꣳशोर्वीर्येण जुहोमि हतꣳ रक्षः स्वाहा रक्षसां त्वा वधायावधिष्म रक्षोऽवधिष्मामुमसौ हतः ॥ ३८ ॥

सविता त्वा सवानाꣳ सुवतामग्निर्गृहपतीनाꣳ सोमो वनस्पतीनाम् ।
बृहस्पतिर्वाच इन्द्रो ज्यैष्ठ्याय रुद्रः पशुभ्यो मित्रः सत्यो वरुणो धर्मपतीनाम् ॥३९॥

इमं देवा असपत्नꣳ सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय ।
इमममुष्य पुत्रममुष्यै पुत्रमस्यै विश एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाꣳ राजा ॥ ४० ॥

[अ० ९, कं० ४०, मं० सं० ११७]

Agne sahasva pṛtanā' abhimātīrapāsya. Duṣṭarastarannarātīrvarco dhā yajñavāhasi (i). || 37 ||

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūśṇo hastābhyām. Upāṁśorvīryeṇa juhomi hataṁ rakṣaḥ svāhā (i) rakṣasām tvā vadhāyā (ii) vadhiṣma rakṣo' vadhiṣmāmumasau hataḥ (iii). || 38 ||

Savitā tvā savānāṁ suvatāma-(i) gnirgṛhapatīnām (ii) somo vanaspatīnām (iii). Bṛhaspatirvāca' (iv) indro jyaiṣṭhyāya (v) rudraḥ paśubhyo (vi) mitraḥ satyo (vii) varuṇo dharmapatīnām (viii). || 39 ||

Imam devā' aspatnaṁ suvadhvam mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya. Imamamuṣya putramamuṣyai putramasyai viśa' eṣa vo' mī rājā somo' smākam brāhmaṇnāām rājā (i). || 40 || (K = 40; M = 117)

37. O adorable Lord, defeat the invading hordes; drive away the enemy. Destroying the armies of enemy, you are quite irresistible. You are the bestower of lustre upon the sacrificer.(1)

38. O destroyer of evils, at the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I offer oblations with the strength of the first ladle of oblation (the first expression of devotion). The pests have been killed, *Svāhā*.(1) You for the slaughter of pests(2). We have killed the pests. We have killed so and so. So and so have been killed.(3)

39. May the creator God inspire you for sway over rulers.(1) The adorable Lord for sway over householders.(2) The blissful Lord for sway over vegetations.(3) The Lord Supreme for speech.(4) The resplendent Lord for supremacy.(5) The terrible Lord for cattle.(6) The friendly Lord for truth.(7) The venerable Lord for sway over the protectors of law.(8)

40. O enlightened ones, inspire this sacrificer to great supremacy unrivalled, to lordship over people and to the virtues of the resplendent Lord; this sacrificer, son of such and such man, son of such and such woman, and of such and such tribe. O people of such and such land, let him be your sovereign. The blissful Lord is the sovereign of us, the intellectuals.(1)

अथ दशमोऽध्यायः ।

अपो देवा मधुमतीरगृभ्णन्नूर्जस्वती राजस्वश्चितानाः ।
याभिर्मित्रावरुणावभ्यषिञ्चन्याभिरिन्द्रमनयन्नत्यरातीः ॥ १ ॥

वृष्ण ऊर्मिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृष्ण ऊर्मिरसि राष्ट्रदा राष्ट्रममुष्मै देहि
वृषसेनोऽसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृषसेनोऽसि राष्ट्रदा राष्ट्रममुष्मै देहि— ॥ २ ॥

अर्थेत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा ऽर्थेत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तौ—जस्वती स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहौ—जस्वती स्थ राष्ट्रदा राष्ट्रममुष्मै दत्ता—पः परिवाहिणी स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा ऽपः परिवाहिणी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्ता—पां पतिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा ऽपां पतिरसि राष्ट्रदा राष्ट्रममुष्मै देह्य—पां गर्भोऽसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा ऽपां गर्भोऽसि राष्ट्रदा राष्ट्रममुष्मै देहि ॥ ३ ॥

Apo devā madhumatīragṛbhṇannurjasvatī rājasvaścitānāḥ. Yābhirmitrāvaruṇāvabhyaṣiñcanyābhirindramanayanna-tyarātīḥ (i). || 1 ||

Vṛṣṇa, ūrmirasi rāṣṭradā rāṣṭram me dehi svāhā (i) vṛṣṇ a'ūrmirasi rāṣṭradā rāṣṭramamuṣmai dehi (ii) vṛṣaseno' si rāṣṭradā rāṣṭram me dehi svāhā (iii) vṛṣaseno' si rāṣṭradā rāṣṭramamuṣmai dehi (iv). || 2 ||

Artheta stha rāṣṭradā rāṣṭram me datta svāhā'-(i) rtheta stha rāṣṭradā rāṣṭramamuṣmai dattau-(ii) jasvatī stha rāṣṭradā rāṣṭram me datta svāhau-(iii) jasvatī stha rāṣṭradā rāṣṭrama-muṣmai dattā-'(iv) paḥ parivāhiṇī stha rāṣṭradā rāṣṭram me datta svāhā-'(v) paḥ parivāhiṇī stha rāṣṭradā rāṣṭramamusmai dattā'-(vi) pām patirasi rāṣṭradā rāṣṭram me dehi svāhā'-(vii) pām patirasi rāṣṭradā rāṣṭramamuṣmai deḥya-(viii) pām garbho' si rāṣṭradā rāṣṭram me dehi svāhā'-(ix) pām garbho' si rāṣṭradā rāṣṭramamuṣmai dehi (x). || 3 ||

CHAPTER TEN

1. The enlightened ones obtain the waters, tasting sweet as honey, invigorating, glittering and restoring consciousness, wherewith they consecrate the friendly Lord and the venerable Lord and wherewith they lead the resplendent Lord overwhelming the enemies.(1)

2. You are a surge of strength, bestower of kingdom; bestow kingdom on me. *Svāhā*.(1) You are a surge of strength, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(2) You have a powerful army, bestower of kingdom; bestow kingdom on me. *Svāhā*.(3) You have a powerful army, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(4)

3. You are accomplishers of the work, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(1) You are accomplishers of the work, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(2) You are full of vigour, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(3) You are full of vigour, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(4) You are streams flowing around, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(5) You are waters flowing around, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(6) You are the Lord of waters, bestower of kingdom; bestow kingdom on me. *Svāhā*.(7) You are the Lord of waters, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(8) You are the child of waters, bestower of kingdom; bestow kingdom on me. *Svāhā*.(9) You are the child of waters, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(10)

सूर्यत्वचस स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा सूर्यत्वचस स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त सूर्यवर्चस स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा सूर्यवर्चस स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त मान्दा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा मान्दा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त - क्षितं स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा व्रजक्षित स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त वाशा स्थ रा ट्रं मे दत्त स्वाहा वाशा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त शविष्ठा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शविष्ठा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त शक्वरी स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शक्वरी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त जनभृत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा जनभृत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त विश्वभृत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा विश्वभृत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्ता—पः स्वराज स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त। मधुमतीर्मधुमतीभिः पृच्यन्तां महि क्षत्रं क्षत्रियाय वन्वाना अनाधृष्टाः सीदत सहौजसो महि क्षत्रं क्षत्रियाय दधतीः ॥ ४ ॥

Sūryatvacasa stha rāṣṭradā rāṣṭram me datta svāhā (i) sūryatvacasa stha rāṣṭradā rāṣṭramamuṣmai datta (ii) sūryavarcasa stha rāṣṭradā rāṣṭram me datta svāhā (iii) sūryavarcasa stha rāṣṭradā rāṣṭramamuṣmai datta (iv) māndā stha rāṣṭradā rāṣṭram me datta svāhā (v) māndā stha rāṣṭradā rāṣṭramamuṣmai datta (vi) vrajakṣita stha rāṣṭradā rāṣṭram me datta svāhā (vii) vrajakṣita stha rāṣṭradā rāṣṭramauṣmai datta (viii) vāśā stha rāṣṭradā rāṣṭram me datta svāhā (ix) vāśā stha rāṣṭradā rāṣṭramamuṣmai datta (x) śaviṣṭhā stha rāṣṭradā rāṣṭramā me datta svāhā (xi) śaviṣṭhā stha rāṣṭradā rāṣṭramamuṣmai datta (xii) śakvarī stha rāṣṭradā rāṣṭram me datta svāhā (xiii) śakvari stha rāṣṭradā raṣṭramamuṣmai datta (xiv) janabhṛta stha rāṣṭradā rāṣṭram me datta svāhā (xv) janabhṛta stha rāṣṭradā rāṣṭramamuṣmai datta (xvi) viśvabhṛta stha rāṣṭradā rāṣṭram me datta svāhā (xvii) viśvabhṛta stha rāṣṭradā rāṣṭram me datta rāṣṭramamuṣmai datta āpaḥ (xviii) svarāja stha rāstradā rāṣṭramamuṣmai datta (xix). Madhumatīrmadhumatībhiḥ pṛcyantām mahi kṣatram kṣatriyāya vanvānā' anādhṛṣṭāḥ sīdata sahaujaso mahi ksatram kṣatriyāya dadahatīḥ (xxi). || 4 ||

4. You are with sun-like skins, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(1) You are with sun-like skins, bestowers of kingdom; bestow kingdom on this sacrificer, so and so(2). You are with lustre of the sun, bestowers of kingdom; bestow kingdom on me. *Svāhā*(3) You are with lustre of the sun, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(4) You are pleasure-giving, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(5) You are pleasure-giving, bestowers of kingdom; bestow kingdom on this sacrificer, so and so(6). You are dwellers in the cattle-rearing farms, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(7) You are dwellers in the cattle-rearing farms, bestowers of kingdom; bestow kingdom on this sacrificer,so and so.(8) You are desired by all, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(9) You are desired by all, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(10) You are the most powerful, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(11) You are the most powerful, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(12) You are endowed with strength, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(13) You are endowed with strength, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(14) You are nourishers of people, bestowers of kingdom; bestow kingdom on me, *Svāhā*.(15) You are nourishers of people, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(16) You are nourishers of all, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(17) You are nourishers of all, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(18) You are self-shining waters, bestowers of kingdom; bestow kingdom on me. *Svāhā*(19) You are slef-shining waters, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(20) May the sweet mingle with the sweet ones, winning great ruling power for the warrior. Rest here unmolested, full of strength, bestowing great ruling power on the warrior.(21)

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयात् । अग्नये स्वाहा सोमाय स्वाहा सवित्रे स्वाहा सरस्वत्यै स्वाहा पूष्णे स्वाहा बृहस्पतये स्वाहेन्द्राय स्वाहा घोषाय स्वाहा श्लोकाय स्वाहांऽशाय स्वाहा भगाय स्वाहार्यम्णे स्वाहा ॥ ५ ॥

पवित्रे स्थो वैष्णव्यौ सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।
अनिभृष्टमसि वाचो बन्धुस्तपोजाः सोमस्य दात्रमसि स्वाहा राजस्वः ॥ ६ ॥

सधमादो द्युम्निनीराप एता अनाधृष्टा अपस्यो वसानाः ।
पस्त्यासु चक्रे वरुणः सधस्थमपां शिशुर्मातृतमास्वन्तः ॥ ७ ॥

क्षत्रस्योल्बमसि क्षत्रस्य जराय्वसि क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसीन्द्रस्य वार्त्रघ्नमसि मित्रस्यासि वरुणस्यासि त्वयायं वृत्रं वधेत् । दृवासि रुजासि क्षुमासि । पातैनं प्राञ्चं पातैनं प्रत्यञ्चं पातैनं तिर्यञ्चं दिग्भ्यः पात ॥८॥

Somasya tviṣirasi taveva me tviṣirbhūyāt (i). Agnaye svāhā (ii) somāya svāhā (iii) savitre svāhā (iv) sarasvatyai svāhā (v) pūṣṇe svāhā (vi) bṛhaspataye svāhā (vii) indrāya svāhā (viii) ghoṣāya svāhā (ix) ślokāya svāhā'-(x) ṁśāya svāhā (xi) bhagāya svāhā'r -(xii) yamṇe svāhā (xiii). || 5 ||

Pavitre stho vaiṣṇavyau (i) saviturvaḥ prasava' utpunāmyac-chidreṇa pavitreṇa sūryasya raśmibhih (ii). Anibhṛṣṭamąsi vācо bandhustapojāḥ somasya dātramasi svāhā rājasvāḥ (iii). || 6 ||

Sadhamādo dyumninīrāpa' etā' anādhṛṣṭā' apasyo vasānā. Pastyāsu cakre varuṇaḥ sadhasthamapām śiśurmātṛtamāsvantaḥ (i). || 7 ||

Kṣatrasyolbamasi (i) kṣatrasya jarāyvasi (ii) kṣatrasya yoni-rasi (iii) kṣatrasya nābhirasi (iv) indrasya vārtraghnamasi (v) mitrasyāsi (vi) varuṇasyāsi (vii) tvayā' yam vṛtram vadhet (viii). Dṛvā 'si (ix) rujāsi (x) kṣumāsi (xi). Pātainam prāñcam (xii) pātainam pratyañcam (xiii) pātainam tiryañcam digb-hyaḥ pāt (xiv). || 8 ||

5. You are the radiance of the blissful Lord; may I have the radiance like yours.(1) I dedicate to the adorable Lord.(2) I dedicate to the blissful Lord.(3) I dedicate to the creator.(4) I dedicate to the speech.(5) I dedicate to the nourisher.(6) I dedicate to the Lord supreme.(7) I dedicate to the resplendent Lord.(8) I dedicate to the proclamation.(9) I dedicate to the praise.(10) I dedicate to the aportioner.(11) I dedicate to the Lord of prosperity.(12) I dedicate to the Lord of justice.(13)

6. Both of you are purifier belonging to omnipresent Lord.(1) By the impulsion of the creator God, I purify you with the rays of the sun, as if, with a strainer without pores.(2) You are unconquered by evil ones. You are correlated with the speech and born of austerity. You are bestowers of bliss. *Svāhā*. You are producers of king. *Svāhā*(3)

7. These glittering waters are sharers of joy, undefeated, active and kept well-covered. The venerable Lord, the child of waters, has made his dwelling in these waters, the best of mothers.(1)

8. You are the inner caul of kingly power.(1) You are the outer caul of kingly power.(2). You are the womb of kingly power.(3) You are the navel of kingly power.(4) You are the nescience-killing strength of the resplendent Lord.(5) You are of the friendly Lord.(6). You are of the venerable Lord.(7) With you, may this sacrificer destroy the nescience.(8) You are cleaver.(9) You are breaker.(10) You are shaker(11) May you guard this sacrificer from the front.(12) May you guard him from behind.(13) May you guard him from sides; guard him from all the directions.(14)

आविर्मर्या आवित्तो अग्निर्गृहपतिरावित्त इन्द्रो वृद्धश्रवा आवित्तौ मित्रावरुणौ धृतव्रता-वावित्तः पूषा विश्ववेदा आवित्ते द्यावापृथिवी विश्वशम्भुवावावित्तादितिरुरुशर्मा ॥ ९ ॥

अवेष्टा दन्दशूकाः प्राचीमारोह गायत्री त्वाऽवतु रथन्तरꣳ साम त्रिवृत्स्तोमो वसन्त ऋतुर्ब्रह्म द्रविणम् ॥ १० ॥

दक्षिणामारोह त्रिष्टुप् त्वाऽवतु बृहत्साम पञ्चदश स्तोमो ग्रीष्म ऋतुः क्षत्रं द्रविणम् ॥ ११ ॥

प्रतीचीमारोह जगती त्वाऽवतु वैरूपꣳ साम सप्तदश स्तोमो वर्षा ऋतुर्विड् द्रविणम् ॥ १२ ॥

उदीचीमारोहानुष्टुप् त्वाऽवतु वैराजꣳ सामैकविꣳश स्तोमः शरदृतुः फलं द्रविणम् ॥ १३ ॥

ऊर्ध्वामारोह पङ्क्तिस्त्वाऽवतु शाक्वररैवते सामनी त्रिणवत्रयस्त्रिꣳशौ स्तोमौ हेमन्तशिशिरावृतू वर्चो द्रविणं प्रत्यस्तं नमुचेः शिरः ॥ १४ ॥

Āvirmaryā'-(i) āvitto' agnirgṛhapati-(ii) rāvitta' indro vṛddhaśravā' (iii) āvitau mitrāvaruṇau dhṛtavratā (iv) vāvittaḥ pūṣā viśvavedā'-(v) āvitte dyāvāpṛthivī viśvaśambhuvā (vi) vāvittāditiruruśarmā (vii). || 9 ||

Āveṣṭā dandaśūkāḥ (i) prācīmāroha gāyatrī tvāvatu rathantaraṁ sāma trivṛtstomo vasanta' ṛturbrahma draviṇam (ii). ||10 ||

Dakṣiṇāmāroha triṣṭup tvā vatu bṛhatsāma pancadasa stomo grīṣma' ṛtuḥ kṣatram draviṇam (i). || 11 ||

Pratīcīmāroha jagatī tvāvatu vairupaṁ sāma saptadaśa stomo varṣā' ṛturviḍ draviṇam (i). || 12 ||

Udīcīmārohanuṣṭup tvāvatu vairājam sāmaikaviṁśa stomaḥ śaradṛtuḥ phalam draviṇam (i). || 13 ||

Ūrdhvāmā roha paṇktistvāvatu śākvararaivate sāmanī triṇavatrayastriṁsau stomau hemantaśiśirāvṛtū varco draviṇam pratyastam (i) namuceḥ śiraḥ (ii). || 14 ||

9. O men, this sacrificer has appeared here.(1) The adorable one, the master of the household, has been informed of his apearance.(2) The resplendent one, with exalted glory, has been informed(3). The friendly one, and the venerable one, the maintainers of law, have been informed.(4) The nourisher one, knower of all, has been informed(5). Informed are the heaven and earth, propitious to all.(6) Informed is the eternity, bestower of immense happiness.(7)

10. Persistent stingers have been destroyed.(1) Ascend the east. May the metre *gāyatrī* protect you; also the *rathantara sāman* verse, *trivṛt* praise-verses, the spring season and the wealth of the intellectuals.(2)

11. Ascend the south. May the metre *triṣṭup* protect you; also the *bṛhat sāman* verses, the fifteen praise-verses, the summer season and the wealth of warriors.(1)

12. Ascend the west. May the metre *jagatī* protect you; also the *virūp sāman* verse and the seventeen praise-verses, the rainy season and the wealth of the commerce.(1)

13. Ascend the north. May the metre *anuṣṭup* protect you; also the *vairāj sāman* verses, twenty-one praise verses, the autumn season and the wealth of the fruit of labour.(1)

14. Ascend zenith. May the metre *paṅkti* protect you; also the *śākvara* and *raivata sāman* verses and the twenty-seven and the thirty-three praise-verses; the winter and freezing cold season and the wealth of lustre.(1) The head of the miser is cut off.(2)

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयात्[1]। मृत्योः पाह्यो[2]—जोऽसि सहोऽस्यमृतमसि[3] ॥ १५ ॥
हिरण्यरूपा उषसो विरोक उभाविन्द्रा उदिथः सूर्यश्च ।
आ रोहतं वरुण मित्र गर्त्तं ततश्चक्षाथामदितिं दितिं च[1] मित्रोऽसि वरुणोऽसि[2] ॥ १६ ॥
सोमस्य त्वा द्युम्नेनाभि षिञ्चाम्य[1]—ग्नेर्भ्राजसा[2] सूर्यस्य वर्चसे[3]—न्द्रस्येन्द्रियेण ।
क्षत्राणां क्षत्रपतिरेध्यति दिद्यून् पाहि[4] ॥ १७ ॥
इमं देवा असपत्नᳬ सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय ।
इममुष्य पुत्रममुष्यै पुत्रमस्यै विश[1] एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाᳬ राजा[2] ॥१८॥

प्र पर्वतस्य वृषभस्य पृष्ठान्नावश्चरन्ति स्वसिच इयानाः ।
ता आऽववृत्रन्नधरागुदक्ता अहिं बुध्न्यमनु रीयमाणाः[1] ।
विष्णोर्विक्रमणमसि[2] विष्णोर्विक्रान्तमसि[3] विष्णोः क्रान्तमसि[4] ॥ १९ ॥

Somasya tviṣirasi taveva me tviṣirbhūyāt (i). Mṛtyoḥ pāhyo-(ii) jo' si saho' syamṛtamasi (iii). || 15 ||

Hiraṇyarūpā' uṣaso viroka' ubhāvindrā' udithaḥ suryaśca. Ā-rohatam varuṇa mitra gartam tatścakṣāthāmaditim ditim ca (i) mitro' si varuṇo' si (ii). || 16 ||

Somasya tvā dyumnenābhi siñcāmya-(i) gnerbhrājasā (ii) sūryasya varcase'-(iii) ndrasyendriyeṇa kṣatrāṇām kṣatrapa-tiredhyati didyūn pāhi (iv). || 17 ||

Imam devā' asaptanaṁ suvadhvam mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya. Imamamuṣya putramamuṣyai putramasyai viśa' (i) eṣa vo' mī rājā somo' smākam brahmaṇānāṁ rājā (ii). || 18 ||

Pra parvatasya vṛṣabhasya pṛṣṭhānnavaścaranti svasica' iyānāḥ. Tā' āvavṛtrannadharāgudaktā' ahim budhnyamanu rīyamāṇāḥ (i). Viṣṇorvikramaṇamasi (ii) viṣṇorvikrāntamasi (iii) viṣṇoḥ krāntamasi (iv). || 19 ||

15. You are the radiance of the blissful Lord. May my radiance be like that of yours.(1) Save me from death.(2) You are vigour; You are endurance; you are the life eternal.(3)

16. At the advent of the dawn, both of you resplendents arise and with you rises the sun. O venerable Lord and O friendly Lord, mount your chariot and then have a look at the infinity as well as the finite.(1) You are the friendly Lord; you are the venerable Lord.(2)

17. I bathe you with the shine of the moon,(1) with the glare of the fire;(2) with the lustre of the sun,(3) with the might of the thunder. Become overlord of all the rulers. Protect this sacrificer past arrows.(4)

18. O enlightened ones, inspire the sacrificer to great supremacy unrivalled, to lordship over people and to the virtues of the resplendent Lord; this sacrificer, son of such and such man, son of such and such woman, and of such and such tribe.(1) O people of such and such land, let him be your sovereign. The blissful Lord is the sovereign of us, the intellectuals.(2)

19. From the surface of the rain-causing mountain, the navigable rivers flow down self-irrigating and rushing forward. These turn back, moving downwards and upwards, following the path of the clouds of the mid-space.(1) O waters, you are the stepping forth of the sun;(2) you are the moving forward of the sun;(3) you are the crossing over of the sun.(4)

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्त्वयममुष्य पितासावस्य पिता वयंꣳ स्याम पतयो रयीणाꣳ स्वाहा[1] ।
रुद्र यत्ते क्रिवि परं नाम तस्मिन्हुतमस्यमेष्टमसि स्वाहा[2] ॥ २० ॥

इन्द्रस्य वज्रोऽसि मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मि ।
अव्यथायै त्वा स्वधायै त्वाऽरिष्टो अर्जुनो[3] मरुतां प्रसवेन जया—पाम मनसा समिन्द्रियेण[6] २१

मा तं इन्द्र ते वयं तुराषाडयुक्तासो अब्रह्मता विदसाम ।
तिष्ठा रथमधि यं वज्रहस्ता रश्मीन् देव यमसे स्वश्वान् ॥ २२ ॥

अग्नये गृहपतये स्वाहा सोमाय वनस्पतये स्वाहा[2] मरुतामोजसे स्वाहे[3]—न्द्रस्येन्द्रियाय स्वाहा[4] ।
पृथिवि मातर्मा मा हिꣳसीर्मो अहं त्वाम् ॥ २३ ॥

हꣳसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २४ ॥

Prajāpate na tvadetānyanyo viśvā rupāṇi pari tā babhūva. Yatkāmāste juhumastanno astvayamamuṣya pitā'sāvasya pitā vayam syāma patayo rayīṇāṁ svāhā (i). Rudra yatte krivi param nāma tasminhutamasyameṣṭamasi svāhā (ii). || 20 ||

Indrasya vajro'si (i) mitrāvararuṇayostvā praśāstroḥ praśiṣā yunajmi (ii). Avyathāyai tvā svadhāyai tvā' riṣṭo arjuno (iii) marutām prasavena jayā (iv)-pām manasā (v) samindriyeṇa (vi). || 21 ||

Mā ta' indra te vayam turāṣāḍayuktāso abrahmatā vidasāma. Tiṣṭhā rathamadhi yam vajrahastā raśmīn deva yamase svaśvān (i). || 22 ||

Agnaye gṛhapataye svāhā (i) somāya vanaspataye svāhā (ii) marutāmojase svāhā (iii) indrasyendriyāya svāhā (iv). Pṛthivi mātarmā mā hiṁsīrmo' aham tvām (v). || 23 ||

Haṁsaḥ śuciṣadvasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣadvarasdṛtasadvyomasadabjā gojā' ṛtajā adrijā ṛtam bṛhat (i). || 24 ||

20. O Lord of creatures, no one other than you wins all these various forms. May our desires, with which we invoke you, be fulfilled. May this sacrificer, the son of such and such man, and father of such and such man, and we be the possessors of abundant riches. *Svāhā*.(1) O terrible Lord, active and supreme is your name. You are an oblation offered in it. You are an oblation at our house. *Svāhā*.(2)

21. O king, you are the adamantine weapon of the resplendent Lord.(1) I invest you with the authority of the friendly Lord and the venerable Lord, the authorisers.(2) I, uninjured and resplendent, invoke you so that the people may be free from sufferings and be well-supplied.(3) At the impulsion of soliders, may you be victorious.(4) May we be blessed with happiness of mind; (5) and with the power of the sense-organs.(6)

22. O resplendent Lord, conquerer of powerful enemies, may we never be inclined towards unrighteousness. Mount your chariot, where seated with the adamantine power in your hand, you control the reins of good horses.(1)

23. I dedicate to the fire, the lord of the household.(1) I dedicate to moon, the lord of the vegetation.(2) I dedicate to the vigour of the cloud-bearing winds.(3) I dedicate to the might of the thunder.(4) O mother earth, may you never injure me, nor may I injure you.(5)

24. He, the Lord, is the swan seated in cleanliness, wind *(vasu)* seated in the mid-space, the priest seated on the sacrificial altar, the guest accommodated in the house; He is seated in men, seated in righteousness, seated in sky, creator of waters, creator of earth, creator of truth, and creator of mountains; He is the great eternal law.(1)

इयदस्यायुरस्यायुर्मयि धेहि युङ्ङसि वर्चोऽसि वर्चो मयि धेह्यूर्गस्यूर्जं मयि धेहि ॥
इन्द्रस्य वां वीर्यकृतो बाहू अभ्युपावहरामि ॥ २५ ॥

स्योनाऽसि सुषदाऽसि क्षत्रस्य योनिरसि ।
स्योनामा सीद सुषदामा सीद क्षत्रस्य योनिमा सीद ॥ २६ ॥

नि षसाद धृतव्रतो वरुणः पस्त्यास्वा । साम्राज्याय सुक्रतुः ॥ २७ ॥

अभिभूरस्येतास्ते पञ्च दिशः कल्पन्तां ब्रह्मँस्त्वं ब्रह्माऽसि सविताऽसि सत्यप्रसवो
वरुणोऽसि सत्यौजा इन्द्रोऽसि विशौजा रुद्रोऽसि सुशेवः ।
बहुकार श्रेयस्कर भूयस्करेन्द्रस्य वज्रोऽसि तेन मे रध्य ॥ २८ ॥

अग्निः पृथुर्धर्मणस्पतिर्जुषाणो अग्निः पृथुर्धर्मणस्पतिराज्यस्य वेतु स्वाहा
स्वाहाकृताः सूर्यस्य रश्मिभिर्यतध्वं सजातानां मध्यमेष्ठ्याय ॥ २९ ॥

Iyadasyāyurasyāyurmayi dhehi yuṅṅasi varco' si varco mayi dhehy-(i) urgasyūrjjam mayi dhehi (ii). Indrasya vām vīryakṛto bāhū' abhyupāvaharāmi (iii). || 25 ||

Syonāṣi' suṣadā si (i) kṣatrasya yonirasi (ii). Syonāmāsīda suṣadāmāsīda kṣatrasya yonimāsīda (iii). || 26 ||

Niṣasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrājyāya sukratuḥ (i). || 27 ||

Abhibhūrasyetāste pañca diśaḥ kalpantām (i) brahmaṁ (ii) stvam brahmā'si savitā'si satyaprasavo (iii) varuṇo'si satyaujā (iv) indrosi viśaujā (v) rudro'si suśevaḥ (vi). Bahukāra śreyaskara bhūyaskare'-(vii) ndrasya vajro'si tena me radhya (viii). || 28 ||

Agniḥ pṛthurdharmaṇaspatirjuṣāṇo' agniḥ pṛthur dharmaṇaspatirājyasya vetu svāhā (i). Svāhākṛtāḥ sūryasya raśmibhiryatadhvaṁ sajātānām madhyameṣthyāya (ii). || 29 ||

25. You are so great; you are longevity; grant long life to me. You are the uniter; you are lustre; bestow lustre on me.(1) You are vigour; give vigour to me.(2) I submit to both the arms of the mighty resplendent Lord.(3)

26. O royal queen, you are delight-bestowing. You are pleasing to sit with.(1) You are the abode of kingship.(2) Be seated on this comfortable and pleasing throne, which is the seat of the kingship.(3)

27. This venerable king, who is observing a vow, and who is good in deed, has ascended you for acquisition of an empire.(1)

28. You are the overwhelmer of all. May these five regions (east, south, west, north and zenith) be prosperous for you.(1) O Lord !(2) You are the great God. You are the creator, true in your impulsion.(3) You are venerable, with truth as vigour.(4) You are resplendent, with people as vigour.(5) You are terrible punisher, maintainer of peace.(6) O performer of many functions, O benevolent, O bounteous !(7) You are the adamantine weapon of the resplendent Lord. May you bring therewith the enemies to my subjugation.(8)

29. The fire divine is great and protector of duty. May the fire divine, the great protector of duty enjoy our purified butter with friendly inclinations.(1) Satisfied with offerings, may you strive like sun's rays to get me a central place among my kinsmen.(2)

सवित्रा प्रसवित्रा सरस्वत्या वाचा त्वष्ट्रा रूपैः पूष्णा पशुभिरिन्द्रेणास्मे बृहस्पतिना ब्रह्मणा वरुणे-
नौजसाऽग्निना तेजसा सोमेन राज्ञा विष्णुना दशम्या देवतया प्रसूतः प्र सर्पामि ॥ ३० ॥

अश्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वे न्द्राय सुत्राम्णे पच्यस्व ॥
वायुः पूतः पवित्रेण प्रत्यङ्क्सोमो अतिस्रुतः । इन्द्रस्य युज्यः सखा ॥ ३१ ॥

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नम उक्तिं यजन्ति ॥
उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वे न्द्राय त्वा सुत्राम्णे ॥ ३२ ॥
युवꣳ सुराममश्विना नमुचावासुरे सचा । विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ३३ ॥
पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः ।
यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ३४ ॥

[अ०१०, कं० ३४, मं० सं० १३९]

Savitra prasavitrā sarasvatyā vācā tvaṣṭrā rūpaiḥ pūṣṇāp aśub-hirindreṇāsme bṛhaspatinā brahmaṇā varuṇenaujasā' gninā tejasā somena rājñā viṣṇunā daśamyā devatayā prasūtaḥ pra sarpāmi (i). || 30 ||

Aśvibhyām pacyasva (i) sarasvatyai pacyasve'-(ii) ndrāya sutrāmṇe pacyasva (iii). Vāyuḥ pūtaḥ pavitreṇa pratyaṅksomo atisrutaḥ. Indrasya yujjyaḥ sakhā (iv). || 31 ||

Kuvidaṅga yavamanto yavam cidyathā dāntyanupūrvam viyūya. Ihehaiṣām kṛṇuhi bhojanāni ye barhiṣo nama' uktim yajanti (i). Upayāmagṛhīto' syaśvibhyām tvā (ii) sarasvatyai tve'-(iii) ndrāya tvā sutrāmṇe (iv). || 32 ||

Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubha-spatī indram karmasvāvatam (i). || 33 ||

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsa-nābhiḥ. Yatsurāmam vyapibaḥ śacībhiḥ sarasvatī tvā magha-vannabhiṣṇak (i). || 34 || (K = 34; M = 139)

30. I move forward urged by the creator, the inspirer, by the learning divine of good speech, by the supreme mechanic, the giver of forms, by the nourisher with cattle, by this resplendent Lord, by the Lord Supreme of the intellectual power, by the venerable Lord of vigour, by the adorable Lord of radiance, by the blissful Lord, the sovereign, and by the tenth divine power, the omnipresent Lord.(1)

31. Get dressed for the healers.(1) Get dressed for the learning divine.(2) Get dressed for the resplendent Lord, the good protector.(3). Cleansed by the purifying power of the wind the pressed out devotional bliss is a bosom friend of the resplendent Lord.(4)

32. O friends, as the farmers reap the plentiful barley crop in proper order, so get the meals prepared here itself for the people who in this sacrifice are chanting hymns of homage.(1) O devotional bliss, you have been duly accepted. I offer you to the healers;(2) to the learning divine;(3) and to the resplendent Lord, the good protector.(4)

33. O you twins-divine, masters of weal, may you drink together the devotional bliss, and assist the beautiful resplendent lord in His functions against the wicked and unsocial element.(1)

34. O resplendent Lord, may the twins divine nurse you with their wonderous powers and actions, as parents nurse their child. So you have drunk the gladdening draught of devotional bliss with your might. O Lord of riches, may the speech divine always refresh you with praises.(1)

NOTES

Chapter 1–10

अध्याय १–१०

NOTES

Chapter I

Adhyāyas I and II, according to the ritualists, contain mantras and formulas for *darśapaurṇamāsa yajña,* i.e. the sacrifices performed at New Moon and Full Moon (*amāvasyā* and *pūrṇamāsī*). These sacrifices are required to be performed by a house-holder after establishment of his separate household for thirty years or throughout rest of his life. Usually each of these sacrifices took two days to perform. On the first day fire-places for *āhavanīya* and *dakṣiṇāgni* were prepared and the sacrificer took the solemn vow (*vrata*). On the second day the main sacrifice was performed.

1. According to the ritualists, a branch of *palāśa* or *śamī* tree is addressed as *tvā* in this verse. This branch used to be cut and trimmed to drive the calves away from the cows whose milk was to be used for preparing offerings in the sacrifices. However, there is no word in the mantra to suggest cutting of the branch and the word *chinadmi,* according to the ritualists, has to be taken as understood.

Om, symbolic undeclinable name of God. A combination of three sounds, *a, u,* and *m.* This auspicious symbol is recommended to be used in the beginning of every Vedic verse as well as at the end. ब्राह्मणः प्रणवं कुर्यादाद्यावन्ते च सर्वदा । —Uvaṭa.

Iṣe, for food. From √इष्, to wish. Food that is wished by all. इषमित्यन्ननामसु पठितम्—Dayānanda.

Ūrje, for vigour. From √ऊर्ज, to invigorate.

Vāyavaḥ, winds; here it means the vital breaths, which are a form of the wind element. सर्वक्रियाप्राप्तिहेतवः स्पर्शगुणाः प्राणादयः—Dayānanda.

Devaḥ, देवो दानात् द्योतनात् दीपनात् वा; donor, shining or illuminating.

Savitā, the creator Lord; also the inspirer Lord. From √सु, to create; also to impel or inspire. Sometimes Savitṛ is identified with the sun; sometimes it is distinguished from it as the divine power lying behind the sun. According to Sāyaṇa, before rising the sun is called Savitṛ and from sun-rise till sun-set Sūrya. Savitṛ is one of the prominent aspects of God.

Śreṣṭhtamāya karmaṇe, the noblest accomplishement. Śreṣṭha is the superlative of *praśasta*, good. Śreṣṭhatama is the double superlative. This most noblest deed is considered to be the sacrifice. 'यज्ञो वै श्रेष्ठतमं कर्म' इति श्रुतिः—Śatapatha I.7.1.5.

Aghnyā, cow; हन्तुमयोग्या, one which never should be killed. In a sense, the speech, *vāṇī*, of a wise man is also *aghnyā*; it never should be killed, i.e. suppressed.

वर्धयितुमर्हा हन्तुमनर्हा गाव इन्द्रियाणि
पृथिव्यादयः पशवश्च—Dayā.

Indra, the resplendent one. God is the highest resplendent self. So Indra is God. But a soul resplendent with energy is also Indra. The sun and the lightning also sometimes are meant by Indra. A resplendent king or leader also, according to the context, may be meant by this term.

Anamīvāḥ, free from disease. *Amīvaḥ* is disease. From √अम रोगे।

Ayakṣmāḥ, free from consumption or the wasting disease. यक्ष्मा रोगराजः—Uvaṭa.

Aghaśaṁsaḥ, slaughterer. *Agha* is sin or evil. अघेन शंसति, one who kills in an evil way; who kills maliciously or painfully. Secondly, one, who praises sin, is also *aghaśaṁsa,* अघं शंसति. A wicked person.

Gopatiḥ, *go* is kine or cattle in general, so *gopati* is the master of cattle. Secondly, *go* means sense-organs; one, who is the master of his sense-organs, is also *gopati*. Here the sacrificer is meant by this word.

Dhruvaḥ, permanent, constant.

Bahvīḥ, many; in large numbers.

Paśun, animals in general. Here domestic animals are meant. In a larger sence, men also may be included in *paśus*.

Yajamāna, one who performs sacrifice. Ritualistically, the householder performing a sacrifice is the *yajamāna*. He is expected to observe some vows. But in a broader sense, any person engaged in actions beneficial to others is a *yajamāna*.

The first verse of Yajurveda shows great concern for cows, their proper care and multiplication.

Vasu, riches, wealth, property. Bright and radiant is also *vasu*. In legend, *vasus* are a particular class of gods, usually eight in number, chief of whom is Indra. The sacrifice is also mentioned as *vasu*, 'यज्ञो वै वसुः' इति श्रुतेः (Śatapatha, I.7.1.9).

Dyauḥ, the sky or heaven. Shining outer space is meant by this term. It is above the midspace (अन्तरिक्ष), which is above the earth (पृथ्वी). In the Veda, sometimes *dyauh* is mentioned alone, but frequently it comes jointly with *pṛthivī*, the earth. The *dyauh* is considered as father and the *pṛthivī* as mother. The former is great and brilliant and the later vast and firm.

Pṛthivī, the earth. From √पृथु, to extend. As it extends far and wide, so it is called *pṛthivī* or *pṛthvī*.

Matariśvan, the wind. मातरि अन्तरिक्षे श्वसिति; as it breathes in the midspace, so the wind is called *mātariśvan*.

Gharma, warmth, heat. घर्मः अग्नितापयुक्तः शोधकः, purifier with the heat of the fire.—Dayā. *Gharma* is a synonym of *yajña* also.

Pavitram, purifier; a strainer is also called *pavitram* as it purifies the liquid (milk or soma).

Viśvadhā, sustainer of the world. The word *viśva* means 'the world' and also 'all'. So this word may have two meanings, the sense more or less being the same.

Paramena dhāmnā, supreme abode. Parama the highest. Dhāma is abode. धामानि त्रीणि भवन्ति स्थानानि नामानि जन्मानीति च, i.e. *dhāma* has three meanings, an abode, a name, and a life.

Dṛṁhasva, remain firm.

Hvāḥ, forsake. (Dayānanda.)

Yajñapatiḥ, Lord of the sacrifice, i.e. the person performing the sacrifice. Same as *yajamāna*. God also may be called *yajñapati,* because He is the Lord of the sacrifice.

3. **Vasoḥ**, of *vasu*. Vasu is wealth, or riches. God is also called *vasu*, because in Him all the beings reside, and he resides in all the beings. Derived from √वस् to dwell, meaning the original donor of dwellings.

Satadhāram, having a hundred streams.

Supvā, शोभनं पुनाति इति सुपूः तेन सुप्वा, i.e. with the excellent strainer.—Uvaṭa.

Kām adhukṣaḥ, कां दोग्धुं इच्छसि (Dayā.). Which one would you like to milk?

4. **Viśvāyuḥ**, life of all, i.e. bestower of full life-span.

Viśvakarmā, *karma* is activity. *Viśva* is all. Performer of all actions.

Ātanacmi, दध्यर्थं कठिनीकरोमि।—Mahīdhara. I curdle with Soma, i.e. herbal juice.

Viśvadhāyā, nourisher of all. Dhāyā is derived from √डुधाञ् धारणपोषणयोः to sustain or to nourish.

Soma, is the herbal juice. Soma is a creeper or plant noted for its exhilarating extract. The plant was cut into small pieces, crushed with two stones i.e. pestle and mortar, pressed for filtration, and stored in large vessels. Soma juice was offered in sacrifices. It was consumed after mixing it with milk, curds or honey.

5. According to the traditionalists the sacrificer recites this mantra while taking the vow of abstinence during the performance of sacrifice. But to us, this is a commendable resolve of a devotee to forsake the falsehood and embrace the truth.

Vratapate, O upholder of vows! Agni, the adorable Lord, is considered to be the upholder of vows.

Tacchakeyam, may I be able to accomplish that.

Anṛta, false, unreal, untruth. मिथ्याभाषण, मिथ्याकरण, मिथ्या आत्ममान—Dayā.

Satya, truth, in its widest sense.

6. **Karmane,** for work.

Veṣāya, for dressing up and finish, i.e. accomplishment. According to the traditionalists, here the ladle and the winnowing basket are addressed with the word *vām,* but to us, here man and his wife are exhorted to work and accomplish.

7. **Pratyuṣṭam,** प्रति उष्टम्, प्रत्यक्षं उष्टम् । उष्टं दग्धम्, burnt. उष् दाहे ।

Rakṣaḥ, रक्षः राक्षसजातिः ।—Mahīdhar. रक्षःस्वभावो दुष्टो मनुष्यः ।—Dayā. Demons or evil-minded persons.

Arātayaḥ, दानं रातिः । रातेः प्रतिबन्धका अरातयः । Those who do not give others' dues, and therefore, the enemies.

Niṣṭaptam, तप संतापे । नितरां तप्तम् निष्टप्तम्; scorched or grieved.

Antarikṣa, midspace, the space between the earth and the heaven (द्यौ). *Dyauḥ* is the space where the sun and the stars shine.

8. According to the traditionalists, here the yoke of the cart is addressed to. But it is only belittling the beauty of the mantra. We think that the Lord is addressed here and that makes a better sense.

Dhūḥ, धूर्वतिर्वधकर्मण; from the √धूर्व, which means to kill. Destroyer.

Dhūrvantam, him, who is destroying.

Vahnitamam वहति प्रापयति यथायोग्यं सुखानि, स वह्निः ; bestower of blisses, the best among such.—Dayā.

Sasnitamam, अतिशयेन शुद्धं शुद्धिकारकं च । Absolutely pure as well as purifier.

Papritamam, one who fills with all sorts of knowledge; the best among such.

Juṣṭatamam, जुषी प्रीतिसेवनयोः most beloved; most welcome.

Devahūtamam, most praised or invoked by the learned *(devas).* देवः दानात् द्योतनात्, दीपनात् वा–यास्क । Devas as donors are the bounties of Nature. The greatest donor, God, is *deva.* Learned and enlightened persons are also *devas.*

9. **Ahrutam,** not crooked. ह्वृ कौटिल्ये ।

Havirdhānam, depository of oblations; place of sacrifice; earth; place of Soma-pressing; a cart in which Soma plants are carried.

The word *havirdhāna* is used to denote all these meanings. One who receives oblations is also *havirdhāna.*

Viṣṇu, विष्णुः व्यापको यज्ञः—Uvaṭa; व्यापनशीलः सूर्यः—Dayā; all-pervading Lord is also Viṣṇu.

Vātāya, Vāta is wind.

Apahatam, driven away.

Yacchantām, may grasp; may grant.

Five, these may be five fingers or five sense-organs, or five elements.

10. **Tvā**, you; here the sacrificial material is indicated by *tvā*.

Savituḥ, of the creator God. Savitṛ is the creator as well as the impeller.

Prasave, at the impulsion.

Aśvinoḥ, of the two *aśvins*. *Aśvins* are two legendary healers. They are described as the physicians of the gods. The word suggests that they were skilful riders and fond of their horses. We have translated *āśvins* as the two healers–physicians and surgeons.

Pūṣṇoḥ, of the Pūṣan. Puṣan is the Lord of nourishment. पुष्णाति इति पूषा; the nourisher.

Agni, the adorable Lord. अग्रे नीयते, one who is invoked first; the foremost leader, one of the names of God.

According to Śākapūṇi, the word अग्नि is derived from the verb √इ to go, from √अञ्ज् to shine, from √दह् to burn, and also from √नी to lead. (Nir. VII. 14.15). According to Dayānanda, Agni is the Supreme Lord, who is venerable, adorable, omnipresent and respected by the learned and glorified by sacred texts. Aurobindo has translated Agni as God-will.

Agnīṣomābhyām, for Agni and Soma. Agni is the Supreme Lord in His adorable aspect, while He is Soma in His blissful aspect. Therefore, Agnīsoma is the Lord adorable and blissful.

11. **Bhūtāya,** for happiness of all beings; उत्पन्नानां प्राणिनां सुखाय; Dayā.

Arātaye, for misery. Rāti, generosity. Arāti, miserliness, wretchedness.

Svaḥ, light of heaven; or the region of light.

Duryāḥ, houses. दुर्या इति गृहनामसु पठितम्–Nigh. III. 4.

Pṛthivyāḥ nābhau, in the navel of the earth. The sacrificial hearth is considered as the navel or centre of the earth.

Adityāḥ upasthe, in the lap of the Eternity. Aditi, in legends, is the mother of gods; अदितिः देवमाता। The Nighaṇtu describes Aditi as a synonym of earth. (I. 1). Aditi is heaven; All-gods are Aditi; the five clans are Aditi; the past is Aditi; the future, is Aditi. Aditi means indivisible or infinite, some thing beyond the visible world.

12. **Āpaḥ**, waters; the verb in dual number indicates the two types of water, (1) which is on the earth, and (2) which is in the sky.

Vaiṣṇavyau, belonging to Viṣṇu, i.e. all-pervading God. Viṣṇu, is one of the names of the sun also.

Pavitre, (two) purifiers. पवनक्रियाशीलौ–Uvaṭa.

Utpunāmi, purify you while sending you upwards.

Acchidreṇa Pavitreṇa, with a strainer without pores. Water is cleansed by sun's rays through the process of evaporation; it is purifying with a strainer without pores.

Yajñapatim, the lord of the sacrifice, i.e. the sacrificer. Sometimes this word means the Lord of the sacrifice, i.e. God.

Sudhātum, one of good mettle, i.e. character. Uvata and Mahīdhara have translated it as 'a person with much precious metal and consequently giver of good priestly fees.

Devayum, one who is devoted to gods, i.e. the enlighhtened ones. देवान् कामयते इति देवयुः । Similarly, इदंयुः इदं कामयमानः (Nir. VI. 31).

13. **Indra,** the resplendent Lord.

Avṛṇīta, selected; also encompassed or surrounded. The word is derived from √वृ which has two meanings, to elect or select and to cover or encompass. Griffith suggests here a play on words as the word वृत्र also is derived from the same verb. Indra selected you and encompassed Vṛtra.

Vṛtra, nescience, ignorance. The word वृत्र is derived from √वृ to cover, or from √वृत् to roll, or from √वृध् to grow. Vṛtra is so called because he covered, he rolled and he grew. (Nir. II. 17). A cloud is also called *vṛtra,* for it covers the rays of the sun, rolls and grows.

For legendists Vṛtra was an *asura*, son of Tvaṣṭā. Indra was his enemy and after a fierce battle killed him. The battle of Indra and Vṛtra is the topic of many verses in the Veda. But to etymologists, whatever covers is *vṛtra*, and whatever pierces or destroys that cover is *indra.*

Vṛtratūrye, in the battle with Vṛtra. वृत्रतूर्य इति संग्रामनामसु पठितम् (Nigh. II. 17).

Prokṣitaḥ, consecrated; sprinkled.

Yad vaḥ aśuddhāḥ parājaghnuḥ, so that your impurities may be removed away.

Devayajyāyai, for pleasing gods, i.e. the enlightened ones.

Daivyāya karmaṇe, for divine function, i.e. the sacrifice. c.f. श्रेष्ठतमाय कर्मणे (Yv. I. 1). Sacrifice in its abstract sense is a divine and most sublime sentiment, which may be put into action in countless ways.

14. The ritualists recite this *mantra* while spreading the black-buck skin for putting wooden mortar on it, so that no part of the rice husked for the sacrifice is lost. According to Dayānanda this verse is addressed to a house which provides shelter.

Śarma, happiness. Home or shelter is also *śarma*, as it gives happiness. शर्म इति गृहनामसु पठितम् (Nigh. III. 4). Also, चर्म इति मानुषं, शर्म इति दैवं नाम (Mahīdhara).

Rakṣah, evil-minded creature; any evil power.

It appears that originally the *rakṣas* were the protectors, a sort of police force. In course of time they indulged in malpractices, bullying and extortion, and spending their ill-earned wealth on sensual pleasures, which earned a bad name for them. They were feared and detested.

Arāti, an enemy, who does not pay our dues to us. Hence the inimical tendencies are also *arāti.*

Tvak, skin.

Adriḥ vānaspatyaḥ, cloud belonging to vegetation. Clouds nourish the vegetation; on the other hand, they are born from vegetation also. अद्रिः इति मेघनामसु पठितम् (Nigh. I. 10).

Grāvā pṛthubudhnaḥ, broad-based cloud. ग्रावा इति मेघनामसु पठितम् (Nigh. I. 10).

Pṛthubudhnaḥ; *pṛthu* is wide or broad; *budhna* is base.

Aditi, is the Eternity; also the earth.

15. **Agneḥ tanūḥ**, body of the fire, the fire embodied.

Visarjanam, √विसृज् to release; *visarjanam* is the release. Releaser or the source of the speech is meant here.

Devavītaye, वीतिः तर्पणम्, i.e. enjoyment or satisfaction. Devas are the bounties of Nature such as the sun, air, the moon, clouds etc.

Grāvā, is the stone, generally used for crushing Soma stalks or for husking rice. Sometimes the word is used in dual number as *grāvāṇau*, two stones, i.e. mortar and pestle. According to Uvaṭa a wooden pestle is meant by *grāvā vānaspatyaḥ*. But according to Yāska, *grāvā* is one of the names of cloud. (Nigh I. 10). So we have translated grāvā as cloud, beneficial for vegetation.

Haviḥ, whatever is offered to the sacrificial fire is *haviḥ*, i.e. the oblation or the offering. संस्कृतं सुगन्ध्यादियुक्तं द्रव्यम्, (Dayānanda). In a wider sense of the sacrifice, whatever a seeker gives up for others is *haviḥ.*

Śamīṣva, दुःखनिवृत्तये सुखसम्पादनार्थं कुरुष्व, i.e. prepare it for removing distress and bringing happiness (Dayānanda).

Haviṣkṛt, one who offers the oblations, as well as he, who prepares them.

16. According to the ritualists this verse is addressed to a peg or wedge with which the pressing stones are beaten.

Kukkuṭa, a cock. Uvaṭa gives an interesting etymon of the word: असुरघ्नीं वाचमुपादाय क्व क्व असुरा इति यो अटति असौ कुक्कुटः (Acquiring the demon-killing speech, he goes on crowing where are the demons, so he is called *kukkuṭa.)*

Madhujihvaḥ, sweet-tongued.

Iṣam ūrjam, food and vigour.

Āvada, shout (i.e. crow) aloud for bringing.

Saṅghātaṃ Saṅghātam, each and every battle. सम्यग्घन्यन्ते जनाः यस्मिन् तं संग्रामम् (wherein men are killed in plenty)—Dayānanda. संघात इति संग्रामनामसु पठितम् (Nigh. II. 10).

Varṣavṛddham, grown in i.e. old in years.

Rakṣaḥ, evil powers.

Arātayaḥ, inimical tendencies.

Vāyuḥ, the wind.

Vivinaktu, may scatter or disperse.

Savitā, the sun.

Hiraṇyapāṇiḥ, golden-handed; also one who has gold in his hands.

Acchidreṇa, having no hole or pore, i.e. not leaking.

17. According to the ritualists, a branch of a *palāśa* tree, used as fire-shovel is addressed in this verse, while in fact the fire is addressed to.

Dhṛṣṭiḥ, the word is derived from √ञिधृषा प्रागल्भ्ये, i.e. boldness. Boldness personified is meant here.

Āmādam agnim, आमं अपक्वं अत्ति स आमात्, तं, the fire, which consumes the uncooked, i.e. which is used for cooking, so the house-hold fire (गार्हपत्य अग्नि).

Kravyādam agnim, one who consumes flesh, i.e. the fire of the funeral pyre.

Devayajam agnim, the fire used for the worship of gods, i.e. the sacrificial fire. देवान् विदुषो दिव्यगुणान् यजति संगतान् करोति, तम्, one that brings together the divine faculties of the learned people (Dayā.)

Brahmavanim, *brahma* is knowledge. Persons engaged in pursuit of knowledge are *brāhmaṇas* the men of intellect. What is pleasing to them is *brahmavani.*

Kṣatravani, pleasing to men of defence. क्षतात् त्रायते इति क्षत्रः, one who protects from injury is *kṣatra.*

Sajātavani, pleasing to the persons like us.

Bhrātṛvya, an enemy; a rival. *Bhrātṛ* is brother or cousin. When the interests clash, brothers and cousins turn enemies and those are *bhrātṛvyas.* 'व्यन्त्सपत्ने' (Paṇini, IV. 1.145).

18. **Dharuṇam,** धारयतीति धरुणं, one that sustains, or supports, or contains.

Antariksam, the midspace. The earth, the midspace and the heaven (sky) are the three regions mentioned frequently in Vedic literature. Sometimes a fourth region, the region of light, स्वः, is also mentioned.

Dhartram, धरति यत्, येन वा, that which supports or that by which is something supported. (Dayā.).

Āśābhyah, for the regions or directions.

Bhṛgūṇām, according to the legendists Bhṛgu is the name of a ṛṣi and his descendants. However, Dayānanda thinks that those who burn all the evils to ashes are *bhṛgus,* hence the cosmic elements.

Aṅgirasām, *Aṅgiras* also is the name of a *ṛṣi* and his descendants. According to Dayānanda, vital breath, प्राण, is *aṅgirā*. प्राणो वै अङ्गिरा (Śatapatha, VI. 5.2.3). According to Yāska, those shining like burning coals are aṅgiras, अङ्गारेष्वङ्गिरा अङ्गाराः अंकना अञ्चनाः, *aṅgiras* is that which is in burning coals (अङ्गार); and *aṅgāras* are called so, because they shine, or because they mark the spot where they fall.

Tapasā, with the heat, i.e. energy or force. Austerity is also *tapas.*

19. With this *mantra* the ritualists place the mortar on the black buck-skin.

Parvatī dhiṣaṇā, speech full of knowledge. धियं सनोति व्याप्नोति ददाति वा सा धिषणा (Mahīdhara).

Divaḥ skambhanī, support of the celestial worlds.

20. **Dhānyam,** धिनोति प्रीणाति इति धान्यम्, that which pleases, i.e. food-grain in general and rice in particular.

Devān, इन्द्रियाणि (Dayānanda). The word देव has been used in different meanings in different contexts. It may mean the bounties of Nature; also the learned or enlightened persons; sense-organs also are devas.

Prāna, in-breath, the breath we inhale. प्राणः श्वासवायुः ।

Udāna, up-breath or out-breath; a breath that is pushed upwards. उद्अनिति ऊर्ध्वं चेष्टते इत्युदानः, उत्क्रान्तिवायुः ।

Vyāna, is diffusing breath. व्यनिति व्याप्य चेष्टते इति व्यानो व्यापको बलहेतुर्वायुः, i.e. the breath which is diffused throughout the body and so gives strength.

Dīrghām prasitim, a long life-span.

Hiraṇyapāṇih, one with golden hands. The sun is called so, because its hands, the rays, are golden.

Acchidreṇa pāṇinā, literally, with a hand without holes, meaning without a leak.

Cakṣuṣe, *cakṣu* is the eye, as well as the eye-sight. Good eye-sight may be the symbol of the fitness of all the sense-organs.

Mahīnām payaḥ, milk of cows. (Uvaṭa). Mahī means good or great; so *mahīnām payaḥ* is the essence of sublime faculties.

21. **Saṁ vapāmi.** Uvaṭa has translated it as 'pour you in the vessel', while the verb *'vap'* means to sow. But the wording of the mantra indicates that sowing and growing of herbal medicinal plants is meant here.

Sam̐ pṛcyantām, पृची संपर्के, i.e. to be mixed together.

Revatyaḥ, रेवत्यः आपः, जगत्यः ओषधयः इति श्रुतेः (शतपथ I, 2. 2. 2). Waters.

Jagatyaḥ, herbs, annual plants.

Madhumatī, full of sweetness.

22. **Janayatyai,** for generation, production or delivery. So that the children may be born to the sacrificer.

Agni, the adorable Lord.

Agnīṣoma, the Lord adorable and blissful.

Gharma, heat, warmth; cauldron (Uvaṭa).

Uruprathā, one that expands wide.

Uru, wide.

23. **Atameruḥ,** तमु ग्लानौ; तमेरु, one that is depressed. Atameru, not depressed.

Trita, trinity. An ancient vedic deity. According to legend, once the fire deity, being frightened due to some reasons hid himself in the waters. Other deities searched for and caught him. He discharged his semen in the waters and from that were born Trita, Dvita and Ekata, the deities. They accompanied other deities and were allowed share in the offerings.

Dvita, duality.

Ekata, unity.

24. According to the ritualists, here, *sphyā*, a sword-shaped wooden implement, is addressed. This implement is used for stirring boiling rice, for drawing lines on the ground as well as some other sacrificial purposes.

Sahasrabhṛṣṭiḥ, one who roasts or bakes a thousand, i.e. killer of thousands of enemies.

Tigmatejāḥ, one of fierce power.

25. **Devayajanī**, place of divine worship.

Vrajam, व्रजन्त्यस्माद्गावः, cows come out of it, so *vraja* is the cow-pen.

Goṣṭhānam, गोस्थानम्; a place where cows stay at night

Mā mauk, do not release (him).

Yo asmān dveṣṭi yaṁ ca vayam dviṣmaḥ, he who hates us and whom we hate. This is a frequently occurring expression in several mantras. One who is hostile to us, i.e. the enemy of the people and whom the people hate, such a person is wished to be bound in fetters and condemned to severe punishment, even to death.

Ararum, असुरराक्षसस्वभावं शत्रुम्; an enemy with devilish nature (Dayānanda).

Drapsaḥ, drop; sap; seed; i.e. progeny.

27. **Gāyatreṇa chandasā**, with the *gāyatrī* metre.

Traiṣṭubheṇa, with the *triṣṭubh* metre.

Jāgatena, with the *jagatī* metre. The names of the three chief Vedic metres are mentioned in this mantra.

Sukṣmā, beneficial earth.

Suṣadā, pleasing to rest upon.

Ūrjasvatī, full of invigorating food.

28. **Krūra,** क्रूर शब्दः संग्रामवचनः, the struggle.

Virapśin, great (God is indicated).

Jīvadānu, life-bestowing.

Svadhā, food (and comforts of life).

Prokṣaṇīḥ, waters which are sprinkled.

29. **Aniśitaḥ**, literally, not sharpened, not of violent temper.

Sapatnakṣit, destroyer of enemies or rivals.

Vājedhyāyai, *vāja* is vigour and *idhyā* is blazing or kindling, so glory of vigour.

30. According to the ritualists, this mantra is recited while *adhvaryu* girds the wife of the sacrificer with a *munjā* cord.

Rāsnā. रास्ना रशना, i.e. the girdle.

Aditi, that which is undevided; the earth; the Eternity as well.

Veṣpa, one that surrounds or encompasses. वेष्प आवर्त उच्यते; i.e. waist-band.

Suhū, a good invoker; also one that can be easily invoked.

31. **Prasave,** by the impulsion.

Acchidreṇa pavitreṇa, with a strainer without pores.

Sūryasya raśmibhiḥ, with the rays of the sun. Sun's rays are the strainer without pores which filter water clean.

Tejas, brilliance.

Śukram, splendour.

Devayajanam, (means of) of worship of gods (i.e. the bounties of Nature).

Chapter II

1. According to the ritualists, with this mantra the adhvaryu addresses the fire-wood (*idhma*), unties and sprinkles it.

Kṛṣṇa, attractive. From √कृष् to pull or to attract.

Ākhareṣṭhaḥ, आ समन्तात् खरे कठिने वृक्षे तिष्ठति इति आखरेष्ठः, one that lies in a tree hard all over.

Agnaye juṣṭam, pleasing to fire.

Vediḥ, altar.

Barhiḥ, sacred grass; *darbha* or *kuśā* grass, used for covering the altar, and also for making mats for sitting.

Sruk, ladle.

2. **Aditi,** the earth.

Viṣṇu, sacrifice; विष्णुर्वै यज्ञः ।

Stupaḥ, mound. ष्ट्यै स्त्यै शब्दसंघातयोः; स्त्यै means to make into a heap.

Svāsasthām, one that is comfortable to sit upon.

Devebhyaḥ, for learned persons.

Bhuvapataye, to the Lord of the earth.

Bhuvanapataye, to the Lord of the worlds.

Bhūtānāmpataye, to the Lord of beings.

Svāhā, dedication. स्वाहा शब्दो निपातो देवान् प्रति दानवाची; the word *svāhā* denotes dedication or offering to devas, i.e. the gods or the enlightened persons.

3. According to the ritualists, the ceremony of laying the *paridhis* begins with this *mantra*. *Paridhis* are enclosing sticks made of *palāśa* or some other sacred wood which are placed round the sacrificial fire.

Gandharva, गां धारयति इति गन्धर्वः, sustainer of the earth. Speech also is called गौ; so sustainer of speech, a singer or musician is also a *gandharva*. Traditionally, the *gandharvas* are believed to be a class of celestial beings closely connected with light and aerial waters.

Viśvāvasu, Lord of all the riches. According to legend Viśvāvasu is the chief of the *gandharvas*.

Ariṣṭyai, for protection from violence.

Paridhi, protective peg.

Iḍa, praiseworthy.

Mitrāvaruṇau, मित्रावरुणौ वाय्वादित्यौ, the wind and the sun, (Uvaṭa). प्राणापानौ, in-breath and out-breath (Dayānanda).

Dhruveṇa dharmaṇā, by eternal law.

4. **Vītihotram,** वीतिः अभिलाषः होतृकर्मणि यस्य स वीतिहोत्रः; fond of sacrifices.

Kave, O far-sighted one.

5. **Abhiśastyai,** here fourth *vibhakti* is used in the place of fifth *vibhakti*. Normally it should have been *abhiśasteḥ* i.e. from violence or evil.

Savitṛ, the creator Lord, or the inspirer or impeller Lord.

Vasavaḥ, young sages.

Rudrāḥ, adult sages.

Ādityāḥ, old sages.

6. **Ghṛtāchī**, filled with melted butter; or with which the melted butter is poured out.

Juhū, upabhṛt and **dhruvā** are the names of different types of ladles or offering spoons made of different sorts of wood.

Priyeṇa dhāmnā, according to Uvaṭa, *priyam dhāma* is the melted butter. 'एतद् वै देवानां प्रियं धाम यदाज्यम्' इति श्रुतेः ।

Ṛtasya yonau, in the lap of truth.

Viṣṇo, O omnipresent Lord! विष्णो व्यापकेश्वर (Dayānanda)

Yajñapatim, lord of the sacrifice, i.e. the sacrificer.

Yajñanyam, priest at the sacrifice.

7. **Vājajit,** winner of battles. *Vāja* means battle; also food, strength, and speed.

Svadhā, like '*Svāhā*', the word '*Svadhā*' is a *nipāta* and is used while dedicating something to gods or the *pitṛs*. The food meant for *pitṛs* is also called *svadhā*.

8. **Askannam,** unspilt

Viṣṇo, O sacrifice.

Aṅghriḥ, foot.

Devebhyaḥ, for the bounties Nature.

Vasumatīm, full of wealth or bestowing wealth.

Vīryam akarot, वीरस्य कर्म वीर्यं, valour. The resplendent Lord manifests His valour by destroying the enemies of the sacrifice, therefore the sacrifice can go on flourishing.

9. **Veḥ**, undertake. Uvaṭa derives this word from √विद् ज्ञाने and translates it as 'may you know'.

Hotram, duties of the priest.

Dūtyam, duties of the messenger.

Sviṣṭkṛt, one who does as desired, i.e. gracious.

Haviṣā, with the offering.

Saṁ jyotiṣā jyotiḥ, *gacchatāṁ* is to be added to complete the meaning. May the light mingle with light.

10. **Indriyam,** power of the sense-organs.

Maghavānaḥ, those who have wealth or bestow wealth.

Upahūtā, invoked.

Rāyaḥ, riches; wealth.

Satyāḥ naḥ āśiṣaḥ santu, may the blessings meant for us come true.

Mā upahvayatām, may bless me.

Āgnīdhrāt, due to being the kindler of fire.

11. **Agneṣṭvāsyena prāśnāmi,** I eat you with the mouth of fire.

12. **Bṛhaspataye,** for the Lord supreme. In legend Bṛhaspati is the priest of gods.

Brahmaṇe, for the divine supreme.

13. **Jūtiḥ**, swift-moving; the mind moves fast into past, present and future.

Viśve devāsaḥ, all the bounties of Nature.

Om, the sacred mystic syllable. Sometimes it may mean 'yes', 'be it so', and 'Amen'.

15. According to the ritualists, this *mantra* is recited by the sacrificer while seperating the Juhū and Upabhṛt ladles.

Agnīṣoma, Agni and Soma are two of the important deities of the Veda. But according to Dayānanda they are not two different deities, but only two aspects of one and the same deity. Hence we have translated it as the Lord adorable and blissful.

Apanudatam, may those two drive him away.

Yo'smān dveṣṭi yañ ca vayam dviṣmaḥ, please see note I. 26.

Vājasya prasavena, by the impulse of the battle, i.e. with an aggressive posture.

Ujjitim, ऊर्ध्वजयम्, glorious victory.

Indrāgnī, the Lord resplendent and adorable

Prohāmi, move forward; advance.

16. **Vasus, Rudras and Ādityas**, young, adult and old sages respectively.

Pṛṣatīḥ, deer; spotted deer.

Vaśā, a tame small cow, easy to tackle.

17. **Paṇibhiḥ**, by the speculators. Paṇis, according to legend, were a sort of demons, who stole the cows of devas and concealed them in a cave. Indra found out and demolished that cave and recovered the stolen cows.

Some people are of the view that the Paṇis were Phoenicians who came as traders and indulged in thefts and robberies when they got a chance. They have been mentioned despicably in the Veda.

Anubharāmi, for *anuharāmi.*

Joṣam, प्रियम्; desired; pleasing.

Pāthaḥ, पाथः इति अन्न नाम; food.

18. **Saṁsravabhāgāḥ**, partakers of progressive knowledge.

Saṁsrava, progressive knowledge.

Iṣā, with nourishment.

Bṛhantaḥ, strong; growing.

Prastareṣṭhāḥ, literally, those who sit on grass-mats spread at the place of sacrifice; participants in the sacrifice.

Paridheyāḥ, those who guard the enclosure of the sacrifice.

Abhigṛṇantaḥ, applauding.

Vāṭ, like '*svāhā', 'svadhā'* and '*Vaṣaṭ*' the word '*vāṭ*' also is used for offering an oblation to gods. Here two words, '*svāhā*' and '*vāṭ*', are used together to denote complete dedication. '*Vaṭ*' may mean 'carry to gods.'

19. **Dhuryau,** capable of carrying the burden; executives. Bullock is also called '*dhurya*' as it pulls the cart.

Ghṛtācī, pourers of water. घृतं इति उदकनामसु पठितम् (Nigh. I. 12). Water also is called *ghṛta.*

Sumne, सुखस्वरूपे, happiness incarnate.

Namaḥ, reverence; regards; obeisance.

Sviṣṭa, good desire.

20. **Adabdhāyo,** अदब्धं अनवखण्डितं आयुः, uninjured life-span.

Aśitama, अश्नुते व्याप्नोति चराचरं सो ऽतिशयितः, one who pervades all the moving and unmoving beings, i.e. omnipresent.

Didyoḥ, अति दुःखात्, from terrible suffering. दिद्युः इति वज्रनाम (Nigh. II. 20).

Prasityai, प्रसितिः प्रयसनात् तन्तुर्वा जालं वा, (Nir. VI. 12) that which binds, a cord or a net; figuratively, bondage.

Duriṣṭiḥ, दुष्टा इष्टिः, defective sacrifice, i.e. technical defects in the sacrifice or in any thing.

Duradmanyāḥ, from bad eating. दुष्टा अद्मनी दुरद्मनी दुर्भोजनम् (Mahīdhara).

Pitum, food.

Suṣadā yonau, in a house pleasing to live in.

Svāhā vāṭ, fully dedicated to (gods).

Yaśobhaginyai, for the sister of glories; related to glories; or enjoyer of glories.

Sarasvatī, speech. सरो ज्ञानं तत् प्रशस्तं विद्यते यस्यां वाचि सा, (Dayā.).

Saṁveśapataye, for the Lord of affectionate embraces. स्त्रीपुंसयोः अभिलाषपूर्वक एकत्र शयनं संवेशः (Uvaṭa).

21. **Vedaḥ**, divine knowledge.

Gātuvid, knower of pathways.

Gatūḥ, गीयते नानाविधैः वैदिकशब्दैः प्रतिपाद्यते इति गातुः यज्ञः, that which is performed by singing vedic mantras is *gātuḥ*, i.e. the sacrifice.

Ita, come.

Manasaspate, O Lord of mind; one who guides the mind, God.

22. **Saṁ aṅktām,** may be filled.

Ādityaiḥ, with the suns.

Vasubhiḥ, with the worlds.

Marudbhiḥ, with the winds.

Viśvedevebhiḥ, with all the bounties of Nature.

24. **Saṁ aganmahi,** सङ्गता भवामः; may be blessed with.

Tvaṣṭā, cosmic architect; developer and shaper of the forms of the living beings.

Sudatraḥ, सुष्ठु ददाति इति सुदत्रः, liberally-giving.

Viliṣṭam, विलिष्टं विश्लिष्टम्, blemish, defect.

25. In the ritual, the sacrificer makes the three ceremonial Viṣṇu-strides in imitation of that solar deity's strides through the three divisions of the world, i.e. the *dyauḥ, antarikṣa* and *pṛthvī*, with this *mantra.*

Viṣṇuḥ, the sacrifice. Solar deity is also called Viṣṇu. In legend, he is one of the twelve Ādityas, the sons of Aditi, the mother of gods.

Jagatena chandasā, with the Jagatī metre. This implies the importance of various Vedic metres in different types of prayers. Almostsupernatural powers seem to be attributed to various metres.

Nirbhaktaḥ, निर्गतभागः कृतः, deprived of his share therein; excluded.

Traiṣṭubhena, with the Triṣṭubh metre.

Gāyatreṇa, with the Gāyatrī metre.

Pratiṣṭhāyāḥ, place of sacrifice.

Asyai, is used here in the sense of *asyāḥ*.

Svaḥ, abode of bliss; *svarga*.

Saṁ abhūma, संगताः अभूम; have become one with.

26. **Svayambhūḥ**, born of himself; not created by any one else; self-existent.

Āvṛtam, आवर्तनम्; course of the sun; path of the sun.

27. **Sugṛhapatiḥ**, good householder.

Asthūri, free from idleness or neglect.

Himāḥ, winters, meaning years.

28. According to the ritualists, the *mantras* to be recited at *darśapaurṇamāsya yajña,* which began with the *mantra* I. 1 come to an end with this *mantra.* So this *yajña* is performed with 59 *mantras*; 31 of the chapter I and 28 of the chapter II.

Tad aśakam, that I have been able to accomplish.

Tanme arādhi, that has been a success for me.

29. According to the ritualists, the following six mantras are used for the *Piṇḍapitṛyajña,* the monthly ancestral sacrifice as part of the Full moon and New moon sacrifices.

Kavyavāhanāya, कवयः क्रान्तदर्शनाः पितरः, तेषां सम्बन्धि कव्यम्; far-sighted elders or forefathers are *kavis;* a thing related to them is *kavya*; one who carries *kavya* is *kavyavāhana*.

Pitṛmate, for him, who supports the elders.

Vediṣadaḥ, who had occupied the altar by force.

30. **Pratimuñcamānāḥ**, camouflaging (their true form).

Parāpuraḥ, who snatch other's wealth unjustly.

Nipuraḥ, who acquire wealth by unfair means.

Praṇudāti, प्रणुदतु, drive away.

32. Obeisance to *pitṛs* is offered six times according to the seasons of a year.

Rasāya, for the sap of the spring season.

Śoṣāya, for dryness of the summer.

Jīvāya, for the life of the rains.

Svadhāyai, for the harvest of the autumn.

Ghorāya, for the intensity of cold weather.

Manyave, for the wrath of the winter.

Deṣma, we shall give.

Vāsaḥ, accommodation; garment also.

33. **Garbham ādhatta,** bless her to be pregnant.

Puṣkarsrajam, wearing a garland of lotuses.

34. **Svadhā,** 'स्वधा वै पितृणां अन्नं इति श्रुतिः; *svadhā*, is the food for *pitṛs*, the elders or the manes.

Kīlālam, sweet beverages. सुसंस्कृतं अन्नम्, well-prepared food (Dayā.).

Parisrutam, herb-extrct. सुरा, wine (Mahīdhara). परितः सर्वतः स्रुतं सुरसयोगेन पक्वं फलादिकम्. ripe juicy fruit etc.

Chapter III

According to the ritualists, this chapter contains the mantras for the Agnihotra i.e. the morning and evening burnt oblation of milk, which is obligatory on the householder during the whole of his life with some exceptions. This contains mantras for the four-monthly sacrifices also which are performed at the beginning of the Spring, Rains and Autumn seasons.

1. This and the following mantra are for *agnyādhāna,* the ceremonial laying down of the sacrificial fire by the householder.

Duvasyata, परिचरत, look after.

Bodhayata, arouse; kindle.

Atithim, fire is called as *atithi,* the guest.

Havyā, articles meant for offering.

2. **Jātavedas,** omnipresent; cognizant of all.

3. **Bṛhacchocā,** very brilliant.

Yaviṣṭhya, most youthful.

Aṅgiraḥ, O blarzing fire.

4. **Haryata,** shining; हर्य कान्तौ, to shine or glow.

5. According to the ritualists, the sacrificer lays down the *āhavanīya* fire on the place prepared for it with this mantra.

Bhūḥ Bhuvaḥ Svaḥ, these three words are called *mahāvyāhṛtis,* i.e. solemn sacrificial exclamations. These may denote earth, midspace and the sky; or Brahma, Kṣatra and Viś; or the self, human beings and the animals. He wants to say that these may come under my control.

Bhūmnā, with vastness.

Varimṇā, with largeness.

Devayajani, seat of sacrifice. देवाः यजन्ति यस्यां सा, on which the enlightened ones perform sacrifice. (Dayā).

Annādyāya, अन्नं च तत् अद्यं च अन्नाद्यम्, food-grains.

6. With this and the next two mantras the *Dakṣiṇāgni,* Southern fire is laid down.

Ayam gauḥ, this fire. गच्छतीति गौः यज्ञनिष्पत्तये तत्तद्यजमानगृहेषु गन्ता, one which goes to the houses of the sacrificers for performance of the sacrifices.

Pṛśniḥ, spotted; strange-coloured.

Mātaram puraḥ, before the mother; i.e. the earth.

Pitaram, the sky; heaven; द्यौष्पिता, heaven the father. (Yv. II. 11).

Svaḥ, abode of bliss.

7. **Rochanā**, radiance

Prāṇa, in-breath.

Apāna, out-breath.

Mahiṣaḥ, great (fire).

8. **Prati vastoḥ**, दिनं दिनम्, every day.

Vāk, praise; speech.

Pataṅga, पतन् गच्छति इति पतङ्गः अग्निः it goes falling down, so the fire is called *pataṅga*.

9. Here begin the mantras for morning and evening oblations. Mantras for Sūrya for morning and mantras for Agni for evening offerings.

Svāhā, let it be offered gracefully.

10. **Devena savitrā sajūḥ**, in consonance with the creator Lord.

Vetu, may come and enjoy.

11. **Āre,** far away.

Asme, अस्मान्, us.

12. **Kakutpatiḥ pṛthivyāḥ**, of the quarters or the regions and of the earth. Here the word *patiḥ* is to be connected with *'kakut'* and '*pṛthivyāḥ*' both.

Apām retāṁsi, causes of the waters; literally: seeds of the waters.

13. **Āhuvadhyai,** in the sense of आह्वयामि; I invoke you.

Vajasya sātaye, to gain *vāja*, i.e. vigour, or food.

14. **Ṛtviyaḥ**, right.

Yonih, place of birth. Home or abode also is called *yoniḥ*.

15. **Prathamo dhāyi,** has been placed first.

Dhātṛbhiḥ, यज्ञक्रियाधारकैः विद्वद्भिः, performers of noble deeds.

Hotā, invoker of Nature's bounties.

Apnavānaḥ, having offsprings.

Bhṛgavaḥ, in legend Bhṛgu is the name of a *ṛṣi*. His clan and his descendants also are called Bhṛgus or Bhārgavas. Dayānanda has translated it as यज्ञविद्यावेत्तारः, those who know the details of the sacrifice; wise sages.

Virurucuḥ, दीपितवन्तः, kindled; harnessed.

Viśe viśe, for every man.

16. **Ahrayaḥ**, अह्नवन्ति व्याप्नुवन्ति सर्वा विद्याः ये ते विद्वांसः, those who master all the arts and sciences; learned people.

Pratnām dyutam, eternal radiance.

18. **Chitrāvaso**, रात्रिर्वै चित्रावसुः सा हीय ९ संगृह्येव चित्राणि वसति, (Śatapatha, II. 3.4.22); night is called *chitrāvasu* because it is rich in strange and beautiful stars.

Svasti te pāram aśīya, may I reach your end safe and sound.

19. The sacrificer approaches the cow and addresses her.

Saṁ gmiṣīya, सङ्गतः भूयासम्, may I be blessed with.

20. **Andhaḥ**, अन्ध इत्यन्ननाम; the food.

Mahaḥ, respectable. Mahīdhara says, यद्वा महः शब्देन दशवीर्याण्युच्यन्ते; *mahaḥ* denotes ten vigours; i.e. प्रतिधुक्, fresh milk; शृतम् boiled milk; शरः, upper part of cream, or slightly curdled milk; दधि, curd; मस्तु, butter milk; आतञ्चनम्, curd from which water has been pressed out; आमिक्षा, coagulated milk; वाजिनम्, watery part strained from the coagulated milk; नवनीतम्, butter; and घृतम्, purified butter.

21. **Revatīḥ**, bestowers of wealth.

Yonau, in this abode.

Kṣaye, in this dwelling.

22. **Viśvarūpī ūrjā**, energy of every form.

Gaupatyena, in such a way as to make me master of my sense-organs.

Doṣāvastāḥ dive dive, day and night every day.

23. **Gopām,** गोप्तारम्, sustainer.

Dīdivam, illuminator.

Dame, in your own creation.

24. **Sūpāyanaḥ**, easy of access.

25. **Antamaḥ**, निकटतमः, nearest; closest.

Vasuśravāḥ, splendidly renowned.

26. **Uruṣyā**, protect.

Samasmāt, सर्वस्मात्, from all.

27. **Iḍā**, divine wisdom.

Aditi, eternal life.

Kāmyā, desirable objects.

28. **Somānam,** the seeker.

Svaraṇam, offerer of devotions.

Brahmaṇaspate, Lord of knowledge, the preceptor.

Kakṣīvān, one who specialises in creative activity.

29. **Revān,** opulent; rich.

Amīvahā, healer of weak-minded.

Turaḥ, prompt bestower of

30. **Aruruṣaḥ**, malevolent creature.

Śansaḥ, अनिष्टचिन्तनम्, curse, censure.

31. **Mitra,** the sun.

Aryaman, the wind.

Varuṇa, the waters.

32. **Amā**, अमा इति गृहनामसु पठितम् (Nigh. III. 4.11); home.

Aghaśaṁsaḥ ripuḥ, sinful enemy.

33. **Te,** they, the sons of eternity, i.e. Mitra, Aryaman, and Varuṇa.

34. **Starīḥ**, injurer.

Upapṛcyate, increases more and more.

35. This is the Sāvitrī or Gāyatrī *mantra*, which forms a part of the daily devotions of the worshippers.

Savituḥ, of the divine creator.

Bhargaḥ, effulgence.

Prachodayāt, invokes; guides; directs.

36. **Dūḍabhaḥ**, indestructible.

37. **Bhūḥ, Bhuvaḥ, Svaḥ**, being, becoming and bliss.

Narya, friendly to men.

Śaṁsya, praiseworthy.

Atharya, unpertubable.

Pitum, food.

38. **Viśvavedasam,** one who knows all the things, or one who instructs in all the things.

Dyumnam abhi saha āyacchasva, bestow on us power and glory.

Dyumna, glory.

Sahaḥ, power; strength.

40. **Purīṣyaḥ,** 'पशवो वै पुरीषम्' इति श्रुतेः; animals, verily, are *purīṣa*. Vitality in the animals is *purīṣya*.

41. This and the following two mantras are recited by the sacrificer while returning to his house. He addresses the house.

Emasi, I come.

Sumanāḥ, with a good heart; with a friendly mind.

42. **Adhyeti,** स्मरति, thinks of.

Upahvayāmahe, we remember and recognize; recall.

43. **Annasya kīlālam,** delicious food.

Śaṁyoḥ, of him, who desires happiness.

Śivam, joy.

Śagma, happiness.

44. Here begin the *cāturmāsya mantras.*

Praghāsinaḥ, good eaters.

Riśādasaḥ, killers of bad people.

Karambha, barley meal.

45. **Yad indriye,** in privacy, or with our bodies.

Avayajāmahe, expiate ourselves.

46. **Pṛtsu,** in the struggles; battles.

Devaiḥ, विद्वद्भिः शूरैः, with learned and brave comrades.

Marutaḥ, brave soldiers.

Mīḍhuṣaḥ, of the bestower of blessings; of the showerer.

Gīḥ, praises.

47. **Karmakṛtaḥ**, experts; skilled workers.

Mayobhuvā, मयः सुखं भवति यया, which creates happiness; delightsome.

Astam preta, go your home.

Sacābhuvaḥ, companions; friends.

48. **Avabhṛtha,** sacrifice.

Nicumpuṇa, purificatory.

Nicheruḥ, ever-moving.

Ava yāsiṣam, may I get atoned.

Enaḥ, sin.

Pururāvṇaḥ, torturing; exceedingly troublesome.

Riṣaḥ, from the sin; death; bondage.

49. Here begin the mantras for Śākamedha offerings on the full moon of the Kārtika month.

Darvi, O ladle!

Vasnā iva, as if with price.

50. **Nihāram,** precious gift.

51. **Akṣan,** they have eaten; enjoyed.

Amīmadanta, got satisfied.

Adhūṣata, thrilled with joy.

Astoṣata, glorified you.

Naviṣṭhayā mati, with commendatory thoughts.

Yojā hari, put restraint on (your) two horses.

52. **Susandṛk,** one who looks benignly on all.

Diṣīmahi, we praise.

Purṇabandhura, equipped fully.

Vaśan anu, along the right path.

53. **Nārāśaṁsena,** with the song praising the common people.

Stoma, praise-song.

Pitṛṇām manmabhiḥ, with the songs praising the elders or the manes.

54. **Manaḥ**, spirit; mind.

Kratve, for active (living).

Dakṣase, for efficient (living).

Jyok, ज्योक्निपातश्चिरवचनः; for a long time.

55. **Daivyo janaḥ**, the enlightened ones.

Jīvam vrātam, the family or community of the living (people):

Sachemahi, सेवेमहि; join; live with.

56. **Vrate,** व्रतं इति कर्मनाम; in the assignment.

Tanūṣu manaḥ bibhrataḥ, having spirit in our bodies.

Prajāvantaḥ, blessed with good progeny.

57. **Rudra,** vital breath; also the terrible punisher. Traditionally, the fierce Tempest-god, destroyer of men and cattle.

Ambikā, autumn.

Ākhuḥ, tubers; also mouse.

Paśuḥ, victim; food.

58. **Adīmahi,** we have pleased.

Tryambakam, triocular; having three functions.

Vasyasaḥ, those who have good accommodation.

Śreyasaḥ, respectable in society.

Vyavasāyayāt, may make us firmly determined.

60. This mantra is recited by the girls of the sacrificer's family while they walk round the sacrificial altar.

Tryambakam, mother of three regions. Also, a name of Rudra, having three mothers, sisters or wives; also three-eyed, such as Śiva was portrayed in later Pauraṇik literature.

Urvārukam, cucumber.

Pativedanam, one who fetches a husband.

Itaḥ mukṣīya māmutaḥ, may I be released from here, but not from there.

61. **Avasam,** food for journey.

Moojvataḥ paraḥ, across the grassy mountain.

Avatata-dhanvā, one with bow unstrung.

Pinākāvasaḥ, covered with cloth.

Kṛttivāsāḥ, wearing animal-skin.

Ahiṁsan naḥ, not injuring us.

62. **Tryāyuṣam,** three spans of life.

Jamadagni, man full of vital heat.

Kaśyapa, man of vision.

63. This mantra is recited while the head and beard of the sacrificer are being shaved.

Svadhitiḥ, adamantine determination; also the razor blade.

Nirvartayāmi, I aspire for; also I shave.

Prajananāya, for progeny.

Suprajāstvāya, for good and praiseworthy offspring.

Suvīryāya, for renowned valour.

Chapter IV

The chapters IV to VIII contain formulas for *Soma yajña* in general.

1. **Devayajanam pṛthivyāḥ**, a place of earth where sacrifices for *devas,* the bounties of Nature, are performed.

Devāsaḥ, the enlightened ones.

Santarantaḥ, crossing over (the difficulties).

Devīḥ āpaḥ, waters considered divine due to their disease-curing powers.

2. **Mātaraḥ**, mothers; waters give birth to all living beings.

Ripram, sin. (रपो रिप्रमिति पापनामनी भवतः).

3. **Mahīnām,** of the earth; also of cows.

Vṛtra, the cloud.

4. **Citpatiḥ**, Lord of mind. (प्रजापतिर्वै चित्पतिः इति श्रुतिः).

Yatkāmaḥ pune tacchakeyam, may I be able to achieve my heart's desire with which I purify myself.

5. **Vāmam,** संभजनीयं वस्तु, desirable objects.

Yajñiyāsaḥ, fruits of sacrifice.

6. **Vātād ārabhe,** I begin (this sacrifice) with the grace of the wind.

7. These formulas, with the oblations which they accompany, are specially called *audgrābhaṇa,* i.e. uplifting, because they raise the sacrificer to heaven.

Ākūtyai, for firm determination.

Viśvaśambhuvaḥ, beneficial to all.

Bṛhaspataye, to the Lord Supreme.

8. **Vurīta,** let them desire.

Iṣudhyati, प्रार्थयते, begs.

Dyumnam, the glorious Lord.

9. According to the ritualists, two black buck-skins, tacked together and stretched on the ground for consceration are addressed and touched.

Vām ārabhe, I begin with both of you.

Udṛcaḥ, till the last hymn of the sacrifice.

Śarma, shelter; home; accommodation; also, happiness.

10. According to the ritualists, a girdle is addressed here.

Ūrk, vigour.

Āṅgirasī, belonging to the austere ones.

Nīviḥ, garment-knot; girdle.

Viṣṇoḥ, of the sacrifice.

Indrasya yoniḥ, origin of rain.

Āsya, आ अस्य, till (the end) of it.

11. **Vratam kṛṇuta,** take the sacred vow.

Brahma, supreme divine.

Vanaspatiḥ yajñiyaḥ, vegetation is essential for the sacrifice; plants useful for sacrifice are also the sacrifice. (यज्ञयोग्यो यो वनस्पतिः खदिरादिः सोऽपि यज्ञः । वनस्पतेर्यज्ञसाधनत्वाद्यज्ञत्वम् । —Mahīdhara).

Abhiṣṭaye, for the success of the sacrifice.

Sutīrthā, an easy aid to take us across.

Dakṣakratavaḥ, expert workers.

12. **Śvātrāḥ**, क्षिप्रपरिणामाः, प्रीताः इत्यर्थः, pleasing, quick-acting.

Ayakṣmāḥ, free from wasting diseases.

Anāgasaḥ, free from dirt.

13. **Apo muñcāmi na prajām,** I release only the urine and not the semen (the cause of the offspring), i.e. may I be free from spermatorrhoea.

Aṁhomucaḥ, freers from sin.

14. **Aprayucchan,** without negligence, ever-alert.

15. **Avadyāt duritāt,** from dishonourable evil.

16. **Rāsva,** देहि, give (us).

Iyat, this much.

17. **Varcaḥ**, lustre.

Bhrājam gaccha, glow bright.

Jūḥ, जीवयति इति जूः, the life.

18. **Satyasavasaḥ**, one whose impulsions are always real.

Tanvo yantram, sturdiness of body.

Candram, blissful, pleasing.

Amṛtam, immortal; bestower of immortality.

19. **Cit,** apprehending faculty.

Dhīḥ, बुद्धिः, intellect.

Dakṣiṇā, the skill incarnate.

Kṣattriyā, क्षतात् त्रायते इति, one who protects from injuries.

Aditiḥ ubhayaśīrṣṇī, the Eternity, having heads on both sides.

Suprācī, one coming forward.

Supratīcī, one going back.

Mitra, the friendly Lord.

Pūṣā, the nourisher Lord.

Indra, the resplendent Lord.

20. **Bhrātā sagarbhyaḥ,** a brother born of the same mother.

Sayūthyaḥ sakhā, a friend belonging to the same clan or herd.

Somam, bliss; also, the Soma plant.

Indra, the aspirant; lower self.

Rudraḥ, the dreadful Lord.

Svasti, safely (क्षेमेण).

21. **Vasvī,** wealth incarnate.

Ādityā, an offspring of Aditi.

Rudrā, dreadful.

Candrā, bestower of bliss; blissful.

Ācake, make you glitter.

Sumne, in comfort.

22. **Ājigharmi,** pour down. From √घृ क्षरणदीप्त्योः, to pour, to shine.

Aditi, the earth.

Iḍāyāḥ āspadam, seat of the intellect.

Asme, वयम्, we.

Vlyausma, be deprived of.

Toto rāyaḥ, तोतः त्वयि रायः सन्तु, yours be the riches.

23. **Devi,** O illuminating intellect !

Saṁ akhye, I have seen.

Mā pramoṣīḥ, do not steal. From √मुष् स्तेये, to steal.

Mā u ahaṁ tava, nor I yours.

24. **Śukraḥ,**brightening.

Grahyaḥ, for ग्रहः, intake; also, a vessel in which Soma-juice is taken.

Vicitaḥ, विवेकेन चयनकर्तारः, experts.

25. **Oṇyoḥ**, द्यावापृथिव्योः, of heaven and earth.

Kavikratuḥ, far-sighted in actions.

Kavim, क्रान्तदर्शिनम्, who sees past, present and future.

Amimīta, has measured.

Prajāḥ, living creatures.

26. **Śukram,** pure; bright.

Candrāṇi, gold pieces; coins.

Parameṇa paśunā, with the most sublime animal.

27. **Sumitradha,** O helper of good friends; O good helper of friends.

Ūrum, thigh; lap.

Svāna, teacher; स्वनति उपदिशति यः सः, one who instructs (Dayā.).

Aṅghāre, enemy of sin.

Bhrāja, illuminator.

Bambhāre, nourisher of the world.

Somakrayaṇāḥ, prices of your bliss.

Mā dabhan, may not injure, cheat or snatch.

28. **Udasthām,** may I rise up.

Svāyuṣā, सु आयुषा, with virtuous life.

29. **Svastigām,** leading to bliss.

Anehasam, free from crime.

Dviṣaḥ pari vṛṇakti, परिवर्जयति, gives up all animosity; or, escapes all enemies.

30. **Vṛṣabhaḥ**, powerful; also, श्रेष्ठः, the best (Mahīdhara); showerer.

Varimāṇam, the expanse.

Āsidat, व्याप्नोति, pervades.

Viśvā it tāni, all those.

31. **Vitatāna**, has spread.

Vājam, speed. वीर्यं वै वाजः, पुमाꣳसोऽर्वन्तः, the semen is *vāja*; men are horses (Uvaṭa).

Kratum, determination.

Vikṣu, in homes.

32. **Etaśebhiḥ**, with swift coursers.

33. **Usrā**, उस्रा इति रश्मिनामसु पठितम्, rays; illuminators.

Etam, आ इतम्, come on.

Anaśrū, with joy; without tears.

34. **Pracyavasva**, depart.

Pariparinaḥ, सर्वतः संचरन्तस्तस्करविशेषाः परिपरिण उच्यन्ते, thieves.

Paripanthinaḥ, उत्कोचकाः दस्यवः, highwaymen; robbers.

Aghāyavaḥ vṛkāḥ, sinful wolves; also, men with such traits.

Śyeno bhūtvā parā pata, fly away, as if, becoming a hawk.

35. **Saparyata**, worship.

Śaṁsata, offer praises.

Ṛtam, truly.

Devajātāya ketave. for one, who is an ensign born of stars.

36. **Uttambhanam,** a prop to rest upon.

Skambhasarjanī, strengthening buffets of the pillar.

Ṛtasadanī, truthful seat.

37. **Dhāmāni,** glories.

Paribhūḥ astu, may attend from all sides.

Gayasphānaḥ, enricher of homes.

Prataraṇaḥ, overcomer of calamities.

Suvīraḥ, one who has brave followers or sons.

Avīrahā, never killing the brave.

Duryān, to (our) houses.

Chapter V

1. This mantra is addressed to the sacrificial offerings.

Viṣṇave, to the Lord omnipresent.

Soma, moon; also, Soma plant; also, bliss.

Atitherātithyam, hospitality offered to guests.

Śyenāya somabhṛte, to the hawk who brings Soma, the nectar divine. There is a legend, that the Gāyatrī taking the form of a hawk brought Soma from heaven to earth.

Rāyasposade, bestower of riches and nourishment.

2. **Janitram,** birth-place.

Vṛṣaṇau, the two showerer

Urvaṣī, the mother.

Āyuḥ, the child.

Purūravā, the father. In legend, Āyu was the son of Purūravā and Urvaśī.

Manthāmi, rub against each other.

The priest rubs two *araṇīs,* fire-producing sticks, to produce fire.

3. **Sachetasau,** you two of one mind.

Arepasau, free from sin.

Yajñapatim, to the sacrificer.

4. **Abhiśastipāvā,** protector from curses.

Sadam, सदा, always.

5. **Tanūnaptre,** for *tanūnaptṛ,* the grandson of Tanū, the universal soul. 'तनोति विस्तारयति विश्वमिति तनूरात्मा, तस्य नप्त्रे पौत्राय'; 'तस्माद्वा एतस्मादात्मनः आकाशः सम्भूतः, आकाशाद्वायुः' (तैत्तिरीय आरण्यक, IV. 1).

Śākvaraḥ, power-giving.

Śakvane, to the powerful.

Anabhiśastenyam, never to be cursed.

Svite, सु इते, शोभनमार्गे, on a pleasing path; also in a world of comfort.

6. **Vratapāḥ,** protector of vows.

7. **Aṁśu,** O bliss divine! सोमवल्ल्या अवयवोंऽशुरुच्यते, a piece of soma plant is called *aṁśu* (Mahīdhara).

Ekadhanavide, for the only knower (or bestower) of riches.

Sanyā, with vigour.

Eṣṭā, आ इष्टा, are desired (by me).

8. **Ayaḥśayā,** lies encased in copper (or iron).

Rajaḥśayā, lies encased in silver.

Hariśayā, lies encased in gold.

Tveṣam vacaḥ, angry speech.

According to the legend, the Asuras, having been defeated in battle by Devas, made three castles, one of copper or iron on earth, one of silver in the midspace and one of gold in the sky. Agni, at the request of Devas, in the form of *upasada* deity, entered them and burnt them and they became the three bodies of Agni.

9. **Nāthitāt,** from begging.

Nabhas, non-shining.

Āyu, alive.

10. **Sapatnasāhī**, conqueror of enemies.

11. **Vasubhiḥ**, along with the physical complex.

Rudraiḥ, with the vital complex.

Pitṛbhiḥ, with the mental complex.

Ādityaiḥ, with the spiritual complex.

12. **Ādityavaniḥ**, pleasing to suns.

Brahmavanih, granter of intellect.

Bhūtebhyaḥ, to all the creatures; to all the beings.

13. **Agneḥ purīṣam,** augmenting fuel of the cosmic fire.

14. **Viprāḥ**, discerning intellectuals.

Yuñjate, harness.

Vayunāvid, cognizant of all deeds or actions.

Mahī, great.

Pariṣṭutiḥ, glory; praise.

15. **Pāṁsure,** in a sandy region, desert.

Samūḍham, अन्तर्हितम्, hidden, not known or seen.

16. **Irāvatī**, full of food-grains.

Sūyavasinī, सुयवासिनी, full of green grassy plants; full of pastures.

17. **Mā jihvaratam,** do not falter. From √ह्वल चलने, to move from its place.

Varṣman, at the summit of.

Nirvādiṣṭam, speak ill of.

18. **Viṣṇoḥ**, of the sun.

Vimame, has measured.

Uttaram sadhastham, the higher abode.

Urugāyaḥ, उरुः गायः गमनं यस्य सः, one who moves in wide strides. Also उरुभिः महात्मभिः गीयते यः सः, one who is praised by good persons.

20. **Vīryeṇa,** for his might.

Kucaraḥ, terrible in movement.

Vikramaṇeṣu, in wide strides; also, movements.

21. **Śnaptre,** two corners of the lips (ओष्ठ-सन्धिरूपे—Mahīdhara).

Syūḥ, सीव्यते अनेन इति स्यूः, needle.

Dhruvaḥ, a tight knot.

22. **Nāryasi,** नारी असि, woman you are.

Rakṣasām, of the wicked.

Bṛhatī, mighty.

23. **Valagaḥ**, evil charm, used to harm the rivals; also the conspiracy.

Valagahanam, charm-destroying.

Niṣṭyaḥ, पुत्रः, son.

Sabandhuḥ, relative.

Sajātaḥ, kinsman.

24. **Svarāṭ**, sovereign by yourself.

Satrarāṭ, sovereign for all times.

Janarāṭ, sovereign of the people.

Sarvarāṭ, sovereign every where.

Abhimātiḥ, अभिमातिः अननुकूलः शत्रुः, a hostile enemy; a bully; a haughty enemy.

25. **Vaiṣṇavān,** to the associates of the omnipresent Lord.

Valagahanāḥ, destroyers of evil charms.

Prokṣāmi, I sprinkle you.

Avastṛṇāmi, I cover you with grass.

26. **Yavaḥ**, seperator.

Śundhantām, may be purified.

Pitṛṣadanam, abode of the elders.

27. **Ut stabhāna,** hold up.

Dyutānaḥ, दीप्यमानः, stormy; shining.

Mitrā varuṇau, force and the energy.

Dharmaṇā, according to the Natural law.

Dṛṁha, make flourish; strengthen.

Paryūhāmi, think about; comprehend.

28. **Chadiḥ**, umbrella.

Chāyā, shelter; shade.

29. **Girvaṇaḥ**, to the praiseworthy.

Giraḥ, songs of praises.

Vṛddhāyum, to the aged one.

Vṛddhayaḥ juṣṭayaḥ, increasing services.

30. **Dhruvaḥ**, tight knot.

31. **Pravāhaṇaḥ**, one who carries; a carrier.

Śvātraḥ, swift.

Tuthaḥ, ब्रह्म वै तुथः, the divine supreme.

32. **Uśik,** one who yearns.

Aṅghāriḥ, enemy of the sin.

Bambhāriḥ, nourisher, sustainer.

Avasyūḥ, bestower of food.

Mārjālīyaḥ, cleaning place.

Pratakvā, pleasure-showering.

Mṛṣṭaḥ, cleansed; swept clean.

Svarjyotiḥ, light and lustre of heaven.

33. **Ajo' syekpād**, unborn the one-footed; also, the unborn, who alone protects the world.

Ahiḥ, the cloud. Also, a serpant.

Budhnyaḥ, cover of the midspace.

Adhvapate, O Lord of highways.

Pra tira, make me flourish.

34. **Agnayaḥ**, foremost leaders.

Sagareṇa nāmnā, by laudable name.

35. **Viśvarūpam jyotiḥ**, a light which has all sorts of forms.

Samit, kindling fuel.

Tanūkṛdbhyaḥ, तनूं शरीरं कृन्तन्ति ये तेभ्य; to those who injure bodies; beasts.

Yantā, controller.

Aptuḥ, Soma-juice; also, bliss.

Ājyasya, विज्ञानस्य, of (your) knowledge.

36. See notes XL. 16.

37. **Varivaḥ**, भृशं रक्षणम्, full protection; secure. Also, धनम्, wealth.

Mṛdhaḥ, कुत्सितान् शत्रून्, hated enemies.

Vājān, glories.

Jarhṛṣāṇaḥ, full of joy.

38. **Kṣhayāya,** for living space.

Pra piba, drink to your heart's desire.

39. **Soma,** bliss.

Devān up agāḥ, may you go to the enlightened ones.

Varuṇasya pāśāt, from the noose of Varuṇa (the Lord of justice).

Nirmucye, may I be freed.

42. **Atyanyān,** अतीत्य अन्यान्, leaving aside, others,

Arvāk, near.

Para, distant.

Devayajyāyai, for sacrifice to the bounties of Nature.

Svadhite, O surgical knife; also, O razor!

43. **Sam bhava,** be in harmony with.

Svadhitiḥ, axe.

Śatavalśaḥ, having a hundred branches.

Viruhema, may we grow.

Chapter VI

According to Dayānanda this chapter contains the instructions to be given by the learned persons to the well-educated leader of the Assembly at the time of his investiture to the kingship.

1. See notes on V. 26

2. **Agreṇīḥ,** अग्रे नयति इति अग्रेणी., one who leads people forward; leader of people or of the House.

Svāveśaḥ, सु आवेशः, सुष्ठु आवेशयति यः सः, a comfortable support.

Upareṇa, with your base.

Supippalābhyaḥ, having nice fruit or berries.

3. **Uṣmasi,** कामयामहे, we desire.

Bhūrisṛṅgāḥ gāvaḥ, cows with many horns; multifarious rays.

Paramam padam, highest abode.

Ava bhāri, अव भाति, glows; shines.

4. **Viṣṇoḥ**, of the omnipresent Lord.

Paspaśe, बध्नाति, binds; puts in order.

Vratāni, disciplines.

Yujyaḥ, योग्यः, appropriate.

Indra, the aspirant.

6. **Parivīḥ**, worthy of being surrounded.

Divaḥ sūnuḥ, son of heaven.

Āraṇyaste paśuḥ, may all the wild animals also be under your rule (Dayā.).

7. **Upāviḥ**, one who protects those who approach him.

Vahnitamān, the best conveyers or carriers.

8. **Revatīḥ**, रेवन्तः, O rich people.

Bṛhaspati, the Lord supreme.

9. According to the ritualists, with this mantra, the sacrificer binds the victim to the sacrificial post.

Niyunajmi, appoint you; bind to the duties.

Anu manyatām, may concur or agree; may grant permission.

10. **Apām peruḥ**, fond of drinking waters.

Saṁ gacchatām, may unite, or be in concord with.

11. **Revati**, धनवति वाग्देवते, O divine speech!

12. **Ātānaḥ**, यज्ञः, sacrifice.

Anarvā, शत्रुरहितः, unhindered.

14. According to the ritualists, with this *mantra*, the Matron wipes each organ of the victim. According to Dayānanda, this mantra pertains to the efforts of the teacher and the teacher's wife for improving the character and physique of the disciple.

17. Addressed to the waters and the wind, the two agents cleansing pollution, not only physical, but mental also.

18. **Reṭ**, small; little.

Raṁhyai, गत्यै, for speed.

20. **Tvaṣṭaḥ**, O cosmic architect!

22. **Aghnyā**, speech; also cow.

Śapāmahe, we swear an oath.

23. **Haviḥ**, sacred food.

24. According to the ritualists, in this *mantra* the Soma plant is addressed.

26. **Upāvaroha,** descend.

Dhiṣaṇāḥ, speech.

Grāvānaḥ, सदसद्विवेचकाः, discerning.

27. **Indriyāvān,** potent.

Madintamaḥ, most delightful.

Napāt, offspring.

Śukrapebhyaḥ, for the drinkers of divine bliss. Śukra is Soma or divine bliss.

28. **Kārṣiḥ**, कर्षति यः सः, one who breaks the earth by ploughing; initiator.

29. **Pṛtsu,** in battles.

Vājeṣu, in struggles.

Iṣaḥ, strength; also food.

30. **Rāvā**, राति ददाति इति रावा, donor.

Suṣūtamam, most pleasing.

Pavinā, वाचा, with the speech.

Nigrābhyāḥ, most acceptable.

31. **Ganān,** to the followers.

The waters are addressed to in this *mantra.*

Mā vitruṣan, may not be thirsty; may not be disaffected.

32. **Śyenāya somabhṛte,** to the eagle, who brings the divine bliss. In legend, it was Gāyatrī, who in the form of a *śyena,* a hawk or an eagle brought Soma plant to the sacrifice.

33. **Dātre vocaḥ**, give comfort to the donor.

34. **Vṛtraturaḥ**, killers of Vṛtra, i.e. the nescience.

Rādhogūrtāḥ, bestowers of riches. राधो धनं गुरन्ति उपयच्छन्ति याः ताः (Uvaṭa).

35. **Mā saṁvikthāḥ**, from √ओविजी to fear, to move. With the prefix *sam* it means to tremble with fear. Do not tremble.

Dhiṣaṇe, हे द्यावापृथिव्यौ, O heaven and earth.

Pāpmā, the sin.

Somaḥ, the bliss.

36. **Para,** पूरय, fill.

Arīḥ, अरीः वा प्रजाः इति श्रुतेः, the people.

37. **Śaviṣṭha,** O mighitiest (Lord)!

Marḍitā, gladdener; delighter.

Chapter VII

According to the ritualists, this chapter contains the mantras, which are recited at the time of collection of pressed out Soma juice into various types of cups, which are called *grahas*. Drawing juice in these cups is called *grahagrahaṇa*.

1. **Vācaspataye,** प्राणो वै वाचस्पतिः इति श्रुतेः, the vital breath is called *vācaspati;* also, master of the speech.

Pavasva, go; move. √पत to move.

2. **Soma,** blissful Lord; also, Soma plant or juice; also moon.

Adābhyam, that which cannot be conquered or injured. दभ्नोतिर्हिंसार्थः ।

3. **Svāṅkṛtosi,** assimilated; accepted.

Pārthivebhyaḥ, physical, terrestrial.

Āṣṭu, व्याप्नोतु, may pervade.

Subhava, nobly-born.

Aṁśu, Soma-juice; bliss divine.

Upariprutā bhaṅgena, from the destruction coming from above.

Phat, may he perish. From √ञिफला विशरणे, to be torn o pieces.

4. **Upayāma,** traditionally, name of a particular cup for Soma-juice; also, through proper procedure, i.e. duly.

Antaryaccha, contain.

5. **Antaryāma,** containment; also, name of a particular cup for Soma juice.

Avaraiḥ paraiśca, with inferiors and superiors.

6. **Udānāya,** to the upward breath.

7. **Vayo,** O Lord of cosmic vitality!

Niyutaḥ, those who are yoked or harnessed, i.e. horses. नियुत् शब्देन वायुवाहनभूताः मृगाः उच्यन्ते; deer are called *niyuts* as they are the mounts of Vāyu, the wind-god.

Madyam andhaḥ, intoxicating food.

Pūrvapeyam, first sip.

8. **Indra-vāyū**, the resplendent Lord and Lord of cosmic vitality.

Sutāḥ, poured out; pressed out.

Sajoṣobhyām, to the two friendly to each other.

9. **Mitrā-varuṇā**, O friendly Lord and O venerable Lord.

Ṛtāvṛdhā, यौ ऋतं वर्धयतः तौ, augmentors or upholders of right or truth.

10. **Sasavānsaḥ**, from √षण संभक्तौ, to possess; being in possession of.

Yavasena, with grass and fodder.

Anapasphurantīm, that which never resists milking; or never fails to give milk.

Ṛtāyubhyām, ऋतशब्देन मित्रः, आयुशब्देन वरुणः इति श्रुतिव्याख्या; Mitra and Varuṇa.

11. **Madhumatī kaśā**, literarlly, honeyed whip. कशा इति वाङ् नामसु पठितम् (Nigh. I. 11), the sweet speech.

Mādhvībhyām, मधु ब्राह्मणं यौ अधीयाते तौ माध्व्यौ, ताभ्याम् to those two who study Brāhmaṇa scriptures; also, to those two who are fond of honey, the Aśvins.

12. **Pratnathā**, in the ancient times.

Pūrvathā, in the recent past

Viśvathā, in all the times.

Imathā, of the present time.

Jyeṣṭhatātim, ज्येष्ठेषु प्रशस्यम्, the best among the eldest.

Barhiṣadam, *barhi* is the sacrifice; one who sits at or participates in it is *barhiṣad.*

Pratīcīnam, आत्मनोऽभिमुखम्, facing us; also, one, who is opposed to the evils, such as ignorance etc. (Dayā.).

Dhunim, from √धूञ् कम्पने, to shake, to make tremble. To him who makes our enemies tremble.

Śaṇḍāya, to the evils. In legend, Śaṇḍa is the name of an *asura,* son of Śukrācārya, the priest of the *asuras.*

Praṇayantu, may be pleased.

13. **Śukraḥ**, bright.

14. **Viśvavārā,** विश्वैः सर्वैः व्रियते स्वीक्रियते या सा, स्वीकर्तुं योग्या वा, that which is chosen and accepted by all; which should be chosen by all.

15. **Cikitvān,** चेतनावान् उत्कृष्टधीः, wise, prudent.

Tṛmpantu, तृप्ताः भवन्तु, may be satisfied; content.

Agnīt, kindler of fire.

Ayāṭ, has performed this sacrifice.

16. **Venaḥ**, shining one. Compare from Venus, the brightest planet.

Jarāyuḥ, chorion (outer foetal envelope).

Pṛśnigarbhāḥ, पृश्निः अन्तरिक्षं गर्भं यासां ताः, those who envelope the whole midspace.

Apām saṅgame, at the confluence of cosmic waters.

Sūryasya śiśum na, like a son of the sun.

Rihanti, worship or praise.

Markāya, to the sin. In legend, name of an asura; son of Śukrācārya.

17. **Śacyā,** शची इति कर्मनाम, with actions.

Vipaḥ, विपश्चितौ, wise, learned.

Śaryābhiḥ, अङ्गुलीभिः, with fingers.

Tuvinṛmṇa, possessor of abundant wealth.

Gabhasti, पाणिः, hand.

Manthipāḥ, protectors of intellectuals.

18. **Manthī**, churned out (Soma) juice; also, a brave soldier; also, a learned intellectual.

19. **Apsuksitah**, अप्सु अन्तरिक्षे क्षियन्ति निवसन्ति ये ते, those who dwell in the midspace.

Traditionally, *devas* are considered to be thirty-three in number. Eleven of them dwell in the sky, eleven on earth and eleven in the midspace.

20. **Āgrayaṇaḥ**, leader.

Viṣṇuḥ, widespread sacrifice.

Abhisavanāni, rites, Three oblations of Soma: *prātaḥ savana, madhyandina savana,* and *sāyam savana*

21. Mahīdhara while explaining this *mantra,* translates *soma* as 'Soma-juice' and *pavate* as 'goes into cups'.

Subhūtāya, for general well-being.

22. **Ukthāvyam,** worth praising.

Devāvyam, pleasing to the bounties of Nature or the enlightened ones; also, cherished by the learned.

23. **Mitrāvaruṇa,** is combination of Mitra and Varuṇa. When two deities are so mentioned in a pair, the last vowel of the former one becomes long (*dīrgha*). We have a Sutra of Pāṇini, देवताद्वन्द्वे च (Aṣṭādhyāyī, VI. 3.26).

24. **Aratim,** रतिः उपरतिः तद्रहितम्, one that is never extinguished or never exhausts.

Ṛte ā jātam, born in eternal truth; also, born in the sacrifice (ऋते यज्ञे).

Atithim janānām, guest of people or of the sacrificers. The sacrificial fire comes as a guest and is welcomed as such.

25. **Acyutakṣittama,** best among those who are set firm and can never be shaken.

Asapatnāḥ, free from rivals or enemies.

26. **Drapsaḥ**, रसैकदेशः, a particle of juice; a drop.

Aṁśuḥ, piece; part. Also, a ray.

Dhiṣaṇayoḥ, of the two bowls; also, अधिषवणफलकयोः, pressing boards.

Pavitrāt, from the strainer.

Utkramaṇam, moving upward, the ascent.

27. **Pavasva**, purify; also, grow pure; also, पवस्व प्रवर्तय, urge, guide.

Kratūdakṣābhyām, for action and skill.

Varcodasau, two bestowers of lustre, the sun and the moon.

29. **Kaḥ**, who; also, blissful; also, Prajāpati, according to Mahīdhara.

30. In this Kaṇḍikā, we have Vedic names of the twelve months and one intercalary month (*Aṁhasaspati).*

31. **Dhiyeṣitā**, धिया इषितौ, impelled by praises or prayers.

32. **Ghā**, घ इति निरर्थको निपातः, तस्य संहितायां दीर्घः, this is a word having no meaning.

Ānuṣak, in an orderly manner; neatly.

33. **Omāsaḥ**, अवितारः, protectors.

Sutam dāśuṣaḥ, to him who has offered pressed out Soma juice or devotional praises.

Dāśvānsaḥ, fulfillers of desires.

34. **Barhiḥ**, sacred grass; grass-mats; also, the sacrifice.

35. **Śāryāte,** in the sacrifice belonging to the legendary king Śaryāti (Mahīdhara); actions performed with finger movements.

Śarman, शर्मणि, under (your) protection; also in the house.

36. **Vṛṣabham,** showerer; also, virile; also, vigorous.

Akavārim, अकुत्सितं ऐश्वर्यमियर्ति प्रापयति यः सः, bestower of beingn prosperity.

Viśvāsāham, one who can face or subdue all in battle.

Sahodām, bestower of power of endurance.

37. **Sajoṣāḥ**, with a harmonious mind; pleased with.

Mṛdhaḥ, enemies, aggressors.

Naḥ abhayam kṛṇuhi, secure freedom from fear for us; or make us fearless.

38. **Anuṣvadham,** स्वधा अन्नं, तत् अनु पश्चात् यस्य, i.e. before meals; or after meals. It may mean both.

Somam, pressed out Soma-juice; devotional expressions.

Pratipat sutānām, of those which have been pressed out on the new moon day; or of those which have been freshly pressed out; freshest.

39. **Nṛvat,** like a man or a hero.

Carṣaṇiprā, fulfiller of desires of men.

Dvibarhā, बर्हः विस्तारः, having a double vastness; one who spreads out in both the directions.

Aminaḥ, अमितः उपमारहितः, matchless; unmeasured or unmeasurable.

Asmadryak, facing us.

Kartṛbhiḥ, with the workers under him.

40. **Parjanyo vṛṣṭimān iva,** like a cloud full of rain.

Vatsasya, वसनशीलस्य यजमानस्य, of the sacrificer or worshipper.

41. **Tyam,** तम्, that.

Ketavaḥ, banners; also rays. केतुः इति प्रज्ञा नाम, that which reveals.

42. **Cakṣuḥ**, enlightener (दर्शकं ब्रह्म—Dayā).

Mitra, Varuṇa and Agni, friend or the sun; giver of joy; the lord of oceans; fire and electricity.

Ātmā jagataḥ, the soul of the world; pervading and animating all things; or it may mean 'of the moving beings' and *tasthuṣah* will mean 'of the beings that stand unmoving'.

43. See notes XL. 16.

44. See note V. 37.

45. **Rūpam,** beauty or form.

Tuthaḥ, ब्रह्मा प्रजापतिः, the Creator God.

Candradakṣiṇāḥ, those who have obtained delight as reward; also, those who have received gold (चन्द्र) as guerdon.

Sadasyaiḥ, with the people assembled at the sacrifice.

46. **Brāhmaṇam,** a learned and a realized person.

Pitṛmantam, one whose father is or was a man of repute; son of a noble father.

Sudhātu, a man of mettle.

Rātāḥ, charities given by us.

47. **Āyuḥ**, long life.

Mayaḥ. comforts; happiness.

Tvak, pleasure of touch; literally, the skin.

Hayaḥ, literally, a horse; driving force or urge.

48. **Kāmaḥ**, desire.

Even a donor has some desire while giving charities. So the desire is supreme.

Chapter VIII

According to the ritualists, this chapter contains *mantras* to be recited at the *tṛtīya* or *sāyam savana,* i.e. the Evening Soma-pressing ceremony. On the other hand, Dayānanda is of view that these *mantras* instruct a chaste maiden to choose a chaste husband.

1. **Somaḥ**, soma-juice; devotional bliss; moon; also, semen.

Āditya, the sun; a son of Aditi; they are said to be twelve in number. According to Dayānanda, a man who has completed forty-eight years of his chaste life, is *āditya*.

2. **Starīḥ**, हिंसकः, one who injures.

Maghavan, O Lord of wealth!

3. **Kadācana prayucchasi,** when are you negligent ?

Ubhe janmanī, both the lives: this and the yonder one.

Savanam, impelling force.

4. **Sumati,** favourable inclination.

Aṁhaḥ, sin.

5. **Vivasvān,** तमांसि विवासयति यः सः, one who dispels darkness.

Matsva, be exhilarated.

Śrad dadhātana, have faith in (these blessings).

Arapaḥ, free from sin.

6. **Vāmam,** वननीयं भजनीयम्, desirable; enjoyable; pleasing.

Vāmasya kṣayasya, of a luxurious house.

7. **Canaḥ**, चन इति अन्ननाम, food, (Nigh. VI. 16); also, delight.

Yajñapatim jinva, encourage the sacrificer.

8. **Bṛhadukṣāya,** बृहद् वीर्यं उक्षति सिञ्चति यः तस्मै, to him who deposits excellent semen; (Dayā.). महासेकाय जगदुत्पत्तिबीजाय, to the great impregnator, the primal seed of the creation of the universe (Uvaṭa). प्रजापतिर्वै बृहदुक्षः (S. Br. IV. 4.1.14).

9. **Bṛhaspatisutasya,** of that which has been pressed out by the Lord supreme.

Indriyāvataḥ, of him, who is full of vigour; virile.

Patnīvataḥ, of him, who has a good wife (Dayā.). **Also**, of him, who is full of protective power.

Ṛdhyāsam, may I augment.

Aham parastāt etc., these are the expressions of ecstasy.

10. **Tvaṣṭrā**; with the supreme architect.

Retodhā, one who has good semen; possessor of virility.

Retodhām, a potent (son).

Vṛṣṇaḥ, from the impregnator.

11. **Hariḥ**, a horse.

Hāriyojanaḥ, one who yokes horses.

12. **Aśvasaniḥ**, अश्वाना दाता, bestower of horses.

Stoma, Sāman songs.

Uktha, praise-verses; *ṛks*.

13. **Avayajanam**, पापस्य नाशकम्, atonement.

Vidvān, knowingly.

14. See notes II.14.

15. **Gobhiḥ**, इन्द्रियैः, with sense-organs; also, with good manners of speech.

Brahmaṇā, with divine knowledge.

17. **Nidhipā**, guardian of treasures.

Saṁrarāṇāḥ, enjoying heartily, सम्यग्-रममाणाः ।

18. **Sugaḥ**, easily accessible.

Sadanāḥ, seats, स्थानानि ।

Vasavaḥ, riches incarnate; bestowers of riches.

Vasūni, riches.

19. **Sadhasthe,** at home; in the place of sacrifice.

Jakṣivāṁsaḥ, भक्षितवन्तः, those who have eaten.

Papivāṁsaḥ, those who have drunk.

Asum, प्राणलक्षणं वायुम्, vital region.

Dharmam, आदित्यमण्डलम्, region of the sun.

20. **Ṛdhak,** समृद्धिर्यथा स्यात् तथा, very well.

21. **Gātuḥ**, यज्ञम्, sacrifice.

23. See notes VI. 12.

24. **Apām napāt,** grandson of waters, i.e fire. From waters are born the plants, and from plants (the wood) the fire is born, so the fire is called *apām napāt.*

Dame, in the house.

25. **Yajñapate,** O Soma.

Namovāke, नमस्कारवचने, in the songs of praises.

26. **Śam vakṣva,** शं वह, bring happiness.

Pari vakṣva, परि वह आर्तीः, keep the miseries away (from us).

27. See notes III. 48.

29. **Ahrutāḥ**, अह्रुतानि अकुटिलानि, not distorted; faultless.

30. **Ekapadīm, dvipadīm** etc., according to Dayānanda, refer to Vedic speech; according to Mahīdhara to Vaśā cow. Thus, one *'om'* syllable is obtained whereby, that is *ekapadī*; prosperity in this world and bliss in the yonder world is obtained whereby, that is *dvipadī*; delight of speech, mind and body is obtained whereby, that is *tripadī*; *dharma, artha, kāma, mokṣa,* these four achievements are obtained whereby, that is *chatuṣpadī*; four *varṇas (Brāhmaṇa, Kṣattriya, Vaiśya, Sūdra)* and four *āśramas (brahamacarya, gṛhastha, vānaprastha, sannyāsa)* are obtained whereby, that is *aṣṭapadī*. (Dayā.).

31. **Pāthā**, पिबथ, drink.

33. **Vṛtrahan,** O killer of nescience. In legend, Vṛtra is a demon, whom, Indra killed. According to Yāska, cloud also is called Vṛtra, because it covers the sun.

Brahmaṇā, by prayers; by divine knowledge also.

Arvāchīnam, inclined towards us.

Ṣoḍaśine, to one with sixteen attributes or accomplishments, षोडशकलासम्पूर्णाय। Also to one who is praised with sixteen praise-songs.

34. **Kakṣyaprā**, so stout that their bodies fill the girth. अश्वसन्नाहरज्जुः कक्ष्यं, तत् प्रातः पूरयतः यौ तौ (Mahīdhara).

36. See notes XXXII. 5.

37. **Indraśca samrāt varunaśca rājā**, here the word *'samrāṭ'* appears to have been used in a sense comparable to *'rājā'*, that is both of them are some sorts of rulers. Etymologically, both of them mean 'shining.'

Prānena saha jusānā, in consonance with the vital breath.

38. **Pavasva,** प्रवर्तयस्व, urge us; also, get for us.

Svapā, सु+अपा, engaged in good deeds.

Varcaḥ, brilliance, lustre.

39. **Pītvī**, पीत्वा, having drunk.

Śipre, शिप्रे हनू नासिके वा, chins or nostrils. (Nir. VI. 17)

Camūsutam, effused in a skin receptacle.

Camū, a vessel made of skin in which the pressed out Soma was kept.

Ojiṣṭhaḥ, most vigorous.

40. **Adṛśram,** Vedic usage for दृश्यन्ते, i.e. are seen

Ketavaḥ, revealing (rays); also, banners.

Bhrājāya, to the radiant (sun).

Bhrājiṣṭhaḥ, full of radiance.

41. See notes VII. 41.

42. According to the ritualists, this *mantra* contains formulas for *garga-trirātra* ceremony which continues for three days and in which a thousand cows are given to the priests, three hundred and thirty-three on each day. The one thousandth cow is a red cow, which is led to a place between the Havirdhāna and the Āgnīdhra hearth and there she is made to smell the Dronakalaśa, i.e. a wooden Soma container.

Mahi, O cow! मही इति गोनामसु पठितम् (Uvata).

Indavaḥ, drops of Soma or devotional bliss.

Nivartasva, restore.

Dhukṣva, pour out; yield (streams of milk).

Rayiḥ, धनम्, wealth; riches.

43. **Aghnyā,** one that never deserves violence; a cow, which should never be killed. A wife, who should never be beaten, insulted or humiliated (Dayā.).

Aditi, indivisible; also, अदीना, not poor.

Mahi, O great one.

Ma sukṛtam brūtāt, tell them of me as a righteous person.

44. **Mṛdhaḥ,** enemies.

Pṛtanyataḥ, those who challenge or invade us.

Adharam tamaḥ, darkness of far beneath.

45. **Vācaspatim,** Lord of speech.

Viśvakarman, the supreme mechanic.

Vāje, in the battle.

Joṣat, may he attend to (our calls).

Viśvaśambhūḥ, bestower of bliss on all.

46. **Vihavyaḥ,** worthy of admiration (or of invocation).

47. **Abhigaraḥ,** metre of your praises.

48. **Patman,** पतनाय, for the fall of.

Vreśīnām, of the waters within the clouds.

Kukūnanānām, from √कुङ् शब्दे, i.e. to make noise; कुवत्यः अत्यर्थं शब्दं कुर्वाणाः नमन्ति प्रह्वीभवन्ति इति कुकूननाः मेघस्था आपः, the waters that come down making great noise, i.e. of the gurgling streams.

49. **Kakubham,** majestic; ककुभम् इति महत् नामसु पठितम्, great or majestic.

Vṛṣabha, showerer (of joys).

Purogāḥ, one that precedes.

Adābhyam, invincible..

Jāgṛvi, awake.

Somāya, (to you) having the blissful form.

50. **Uśik,** dear; from √वश् कान्तौ, to be dear, or wished for.

Pāthaḥ, food.

Vaśī, charming.

Sakhā, friend.

51. **Dharuṇaḥ,** suckling child; also one that supports; धारयतीति धरुणः ।

Dīdharat, may grant to us; may place unto us.

52. **Satrasya,** of the sacrifice.

Ṛddhi, last blessing.

Svarjyotiḥ, light and bliss, or bliss, or bliss full of light.

53. **Indrā-parvātā**, O Indra and Parvata, i.e. Army-Chief and the Commander.

Puroyudhā, fighters in the forefront.

Iddhatam, इत् हतम्, may you destroy.

Cattāya, गताय, to one who has fled away.

Gahanam, वनं उदकं वा, forest or water.

Darmā, piercing (weapon); from √दृ विदारणे।

Darṣīṣṭa, may you tear to pieces.

54. **Abhidhītaḥ**, when thought of.

Vāchi vyāhṛtāyām, expressed in words; uttered in speech.

Acchetaḥ, अच्छा इतः आभिमुख्येन प्राप्तः, obtained.

Sanyām, at the distribution.

Somakrayaṇyām, at the bartering of Soma.

55. **Krayāya upotthitaḥ**, brought into aution or offered for sale.

Ūravāsannaḥ, seated in the lap.

56. **Kṣīraśrīḥ**, mixed with milk.

59. **Rajāṁsi,** worlds. लोका रजांसि उच्यन्ते (Nir. IV. 19).

Apratītā sahobhiḥ, unchallengeable in their resistless might.

Patyete, (those two) rule.

Pūrvahūtau, invoked first of all.

60. **Āṣṭu,** व्याप्नोतु, may bring or fetch (to me).

61. **Tantavaḥ**, threads.

Gharmaḥ, sacrifice.

62. **Dohaḥ**, resulting benefit.

Dhukṣva, yield; pour; grant.

Viśvam āyuḥ, full length of life

63. **Āpavasva,** आगच्छ, come.

Vājam gomantam, धेनुयुक्तं अन्नं, i.e. food and cows; or food obtained from cows.

Chapter IX

Chapters IX and X contain formulas for the Vājapeya and the Rājasūya sacrifices, the former meaning a draught of strength and the latter meaning consecration of a kingdom.

1. **Prasuva,** प्रवर्तय, speed up; urge

Gandharvaḥ, maintainer of the earth; also, maintainer of the rays.

Ketapūḥ, purifier of thought; also. purifier of food.

2. **Dhruvasadam,** set firmly.

Juṣṭatamam, most pleasing.

3. **Udvayasam,** उद्गतं वयोऽन्नं यस्मात्, from which the food grains grow.

Rasam, essence.

4. **Grahāḥ**, containers (of Soma juice or devotional bliss).

Ūrjāhutayaḥ, ऊर्जं ये आह्वयन्ति, invokers of vigour.

Viśipriyāṇām, of the prosperous. Also, of the handleless, or noseless.

Samagrabham, I have taken.

Sampṛcau, united.

Vipṛcau, seperated.

5. Here begin the formulas for the chariot-racing which is a characteristic and important part of the Vājapeya. The sacrificer takes the chariot down from its carrier-stand and draws to the altar.

Vajraḥ, adamantine weapon; thunder-bolt.

Vājasāḥ, bestower of strength or power.

Viśvam bhuvanam, all this life.

Gharmam, shelter.

6. **Apām praśastiṣu,** with the use of good waters.

Vājinaḥ, having strength and speed.

Pratūrtiḥ, rushing.

Kakunmān, high; towering high.

7. **Gandharvāḥ**, sustainers of the earth, i.e. the *nakṣatras*, Lunar Mansions or stages through which the moon passes and signifying the flight of time.

8. **Vātaraṁhā**, having the speed of the wind.

Dakṣiṇaḥ, skilled; also, right-hand (horse).

Tvaṣṭā, supreme mechanic. In legend, Tvaṣṭā is the god, who moulds and gives form to each and every being.

9. **Guhā**, गुहायां, in the cavity (of mind); the mind is considered to be the speediest thing.

Samane, in the battle.

Bṛhaspateḥ bhāgam, a mess of boiled wild-rice, dedicated to Bṛhaspati, the representative of the priesthood. (Griffith)?

10. **Savituḥ**, of the creator God, or of the inspirer God, or the impeller God.

Nākam, heaven; the sorrowless world.

In the first *mantras* of this *kaṇḍikā* the word *'satyasavasaḥ'* is used, while in the latter two the word used is *'satyaprasavasaḥ'*. It is suggested that the first and the third *mantras* are to be used when the sacrificer is a Brāhmaṇa and the second and the fourth when the sacrificer is a Rājanya (Ksattriya).

12. **Saṁvāk,** auspicious speech.

Vimucyadhvam, be freed.

13. **Skabhnuvantaḥ**, रुन्धन्तः, blocking, also, क्षोभयन्तः, agitating.

Mimānāḥ, measuring.

Kāṣṭhām, काष्ठोत्कर्षे स्थितौ दिशि, region; summit; top limit; cardinal point; goal.

14. **Syaḥ**, सः, that or this.

Kṣipaṇiḥ, क्षिप्यते प्रेर्यतेऽनया सा क्षिपणिः, whip.

Dadhikrā, दधीन् धारकान् मार्गावरोधान् क्रामतीति दधिक्रा, one who overcomes the obstacles of the way.

Kratum, सादिनोऽभिप्रायम्, intention of the rider.

Saṁsaniśyat, following well.

Aṅkāṁsi, लक्षणानि कुटिलानि निम्नोन्नतानि, crooked and uneven paths.

15. **Parṇam na,** like feathers.

Veḥ, of a bird.

Aṅkasam, that which decorates the body; here, trappings of the horse.

16. **Sanemi,** क्षिप्रम्, quickly.

Amīvāḥ, व्याधीन्, calamities.

19. **Prasavaḥ,** impulsion.

Ā jagamyāt, may come (to me).

20. Here are twelve oblations addressed to Prajāpati, the presiding Genius of the year, one oblation for each month. Similar enumeration of twelve months is found in XVIII. 28 and XXII. 32 also.

21. Here are six oblations, one for each season, belonging to Prajāpati, as Lord of the Year.

22. Here are the texts addressed to four quarters of the sky and the intermediate points.

Kratuḥ, skill; intelligence.

Rāṭ, sovereignty; ruling power.

23. Here are three *kaṇḍikās* beginning with **'Vājasya--prasavaḥ'**; these are called *'vājaprasavīya'*, furtherers of strength; with these the sacrificer makes oblations of milk, rice and other grains collected in a vessel of Udumbara wood.

24. **Aditsantam,** one who does not want to give.

Dāpayati, makes him donate.

26. **Anvārabhāmahe,** we invoke; call.

Brahmā, the Lord of knowledge.

27. **Aryamaṇam,** impartial adjudicator.

Vācam, वागधिष्ठात्रीं देवीम्, the speech or the deity presiding over speech.

Sarasvatīm, the learning divine.

Vājinam, powerful.

29. **Aryamā,** the impartial adjudicating Lord.

Pūṣā, the nourisher Lord.

30. **Asau,** I, so and so (name to be mentioned here).

Yantriye, controlling guidance.

31. Here are the *ujjitis*, the Victory formulas which are to be recited by the sacrificer.

Udajayat, conquered well.

Ujjeṣam, may I conquer.

32. **Pañca diśaḥ**, East, South, West, North and Zenith.

Ṣaḍ ṛtūn, Spring, Summer, Rains, Autumn, Winter, and Frost.

Sapta grāmyān paśūn, ox, horse, sheep, goat, mule, ass, and man.

34. **Stomam,** verse of praise.

35. Here begin the formulas for the Rājasūya i.e. the king's Inauguration ceremony.

Nirṛte, O earth.

Agni-netrebhyaḥ, अग्निर्नेता येषां देवानां ते अग्निनेत्राः, the enlightened ones whose leader is Agni, the adorable Lord.

Puraḥ sadbhyaḥ, to them who are seated in the east.

Duvasvadbhyaḥ, full of reverence. विद्याविनयधर्मेश्वरान् सेवमानेभ्यः, to those who are learned, humble and religeous persons (Dayā.).

37. **Pṛtanāḥ**, invaders.

Abhimātīḥ, rivals; enemies.

Yajñavāhasi, यज्ञवाहके यजमाने, on the sacrificer.

38. **Avadhisma amum,** we have killed so and so (here name of the killed is to be mentioned). Similarly, in '*asau* **hataḥ**', name of the person killed is to be mentioned.

39. Here are eight Devasū oblations meant for Furthering gods.

Suvatām, प्रेरयतु, may inspire.

Savānām, for sway over rulers.

Vācaḥ, for sway over speech.

Jyaiṣṭhyāya, for supremacy.

Satyaḥ, सत्याय, for truth.

Dharmapatīnām, for sway over protectors of law.

40. **Suvadhvam,** may you inspire.

Jānarājyāya, for lordship over people.

Indrasya indriyāya, for the virtues of the resplendent Lord.

Amuṣya putram, him, the son of so and so (name of the father to be mentioned here).

Amuṣyai putram, अमुष्याः, षष्ठ्यर्थे चतुर्थी, son of so and so (name of the mother to be mentioned here).

Asyai viśe, for अस्याः विशः, of such and such tribe.

Amī, O people of such and such land (name of the land to be mentioned here).

Somaḥ, the blissful Lord.

Brāhmaṇānām, of the intellectuals.

Chapter X

The Rājasūya cermony, which began in Chapter IX, continues in chapter X. Formulas for collection of waters from different streams and sources for Abhiśeka, the consecrating bath of a king, are given.

1. **Apaḥ**, waters.

Rājasvaḥ, glittering; also, राजानं सुन्वन्ति जनयन्ति ता राजस्वः, those which create a king.

Citānāḥ, चेतयमानाः, restoring consciousness.

Atyarātiḥ, overwhelming the enemies.

2. **Vṛṣṇaḥ**, of the strength.

Rāṣṭradā, bestower of kingdom.

Amusmai, to so and so (name of the person to be mentioned here).

Vṛṣasenaḥ, one who has a powerful army.

3. **Arthetaḥ**, अर्थं प्रयोजनं निष्पादयितुं यन्ति गच्छन्ति ताः, those who go to accomplish the work.

Parivāhiṇīḥ, flowing around.

Apaḥ, अपयतीरिति, वहन्तीनां अपां मध्याद्या मार्गान्तरेण गत्वा पुनः मिलन्ति ता अपयत्यः, streams that branch out from the main stream and then come to meet it again after following a different course. (Mahīdhara).

Apām garbhaḥ, child of waters; embryo of waters.

4. **Sūryatvacasaḥ**, those with sun-like skins; with skins shining like sun.

Māndāḥ, pleasure-giving.

Vrajakṣitaḥ, dwellers in the cattle-rearing farms; also, dwelling in clouds; व्रज इति मेघनामसु पठितम् ।

Vāśāḥ, desired by all; √वश् कान्तौ ।

Saviṣṭhāḥ, most powerful. शव इति बलनाम ।

Śakvarīḥ, endowed with strength.

Viśvabhṛtaḥ, sustainers of all, or sustainers of the world.

Svarājah, self-shining.

Vanvānāḥ, winning; obtaining.

Mahi, great.

Kṣatram, ruling power.

5. The sacrificer spreads a tiger-skin, one of the emblems of royalty before the hearth of Mitrāvaruna, and recites the formulas.

Tvişiḥ, radiance.

Somasya, of the blissful Lord. According to the legend Indra became a tiger after he had drunk Soma.

Sarasvatyai, to the speech.

Ghoṣāya, to the proclamation.

Ślokāya, to the praise.

Aṁśāya, to the approtioner.

6. **Anibhṛṣṭam**, unconquered (by evil ones).

Somasya dātram, bestowers of bliss (soma).

Rājasvaḥ, creators of king.

7. **Sadhamādaḥ**, sharers of joy; याः सह माद्यन्ति ।

Dyumninīḥ, glittering.

Apasyaḥ, अप्सु कर्मसु साधवः, active.

Apāṁ śiśuḥ, child of waters.

Mātṛtamāsu, in the best of mothers.

Pastyāsu, पस्त्यमिति गृहनाम, गृहरूपासु, which are like a home.

8. The sacrificer puts on various garments.

Ulbam, inner caul; गर्भधारमुदकम्, the fluid holding the embryo.

Jarāyu, outer caul; गर्भवेष्टनं चर्म, the skin surrounding the womb.

Vārtraghnam, weapon killing Vṛtra; the nescience-killing strength.

Dṛvā, cleaver.

Rujā, breaker.

Kṣumā, shaker.

9. **Maryāḥ**, मर्या इति मनुष्यनाम; O men!

Āviḥ, has appeared.

Āvittaḥ, has been informed of, आवेदितः ।

Vṛddhaśravāḥ, one with exalted glory.

Dhṛtavratau, maintainers of law.

Viśvavedāḥ, knower of all, or knowing all.

Viśvaśambhuvau, propitious to all.

Uruśarmā, bestower of immense happiness.

Aditiḥ, eternity; or, the earth.

10. **Dandaśūkāḥ**, persistent stingers.

Now the sacrificer, who is being inaugurated as a king, is called upon to ascend, i.e. to master the four quarters of the sky and the Zenith and thus to assume sovereignty over all.

Brahma draviṇam, the wealth of the intellectuals.

11. **Kṣatram draviṇam**, the wealth of the warriors.

12. **Viḍ draviṇam**, the wealth of the Vaiśyas i.e. of the commerce.

13. **Phalam draviṇam**, the wealth of the fruit of labour.

14. **Namuceḥ**, of the miser; of one, who will not give up. In legend, Namuci is the name of an *asura*.

15. **Sahaḥ**, power of endurance.

Amṛtam, the life eternal.

16. **Hiraṇyarūpau,** ज्योतिःस्वरूपौ, effulgent with light.

Uṣasām viroke, at the advent of dawns.

Gartam, गर्तसदृशं रथोपरिभागम्, the chariot.

Cakṣāthām, (you two) have a look at.

Aditim, the infinity.

Diti, the finite.

Mitraḥ, friendly.

Varuṇaḥ, venerable.

17. Now the sacrificer is sprinkled with water by a Priest, by a Rājanya, by a Vaiśya and by a man of labour class.

Dyumnena, with the shine.

Bhrājasā, with the glare.

Varcasā, with the lustre.

Indriyeṇa, with the might.

Indra, the thunder.

Didyūn ati, past the arrows.

18. See notes IX. 40.

19. **Vṛṣabhasya,** of the rain-causing.

Parvatasya, of the mountain.

Svasicaḥ, self-irrigating.

Nāvaḥ, navigable streams or rivers.

Āvavṛtran, turn back.

Iyānāḥ, from √इण् to go; rushing.

Adharāk, downwards.

Udak, upwards.

Ahirbudhnyam, clouds of the midspace.

Anu rīyamāṇāḥ, अनुसरन्त्यः, following the path of

Vikramaṇam, stepping forth.

Vikrāntām, moving forward.

Krāntam, crossing over.

20. **Prajāpate,** O Lord of creatures!

Rūpāṇi, forms.

Na paribabhūva, न परिभवितुं समर्थः, cannot win.

In place of *'amuṣya'* and *'asau'* names of the persons concerned are to be mentioned.

Krivi, active.

Param, supreme.

Amā, house; home.

21. **Praśāstroḥ**, of the two authorisers.

Praśiṣā, with the authority.

Ariṣṭaḥ, uninjured.

Arjunaḥ, अर्जुनतुल्य इन्द्रः, resplendent. Also white.

Svadhāyai, for good supplies.

Marutām, of the soldiers.

Apāma, may we get.

Sam indriyeṇa, with the power of sense-organs.

22. **Turāṣāṭ**, conquerer of powerful enemies.

Ayuktāsaḥ, disunited.

Abrahmatā, unrighteousness.

Svaśvān, सु अश्वान्, good horses.

24. **Śuciṣat**, seated in the cleanliness

Duroṇasat, seated in the house.

Nṛṣat, seated in men.

Ṛtasat, seated in the righteousness.

Abjā, creator of waters.

25. **Iyat**, this much; so great.

Yunā, that which unites.

Upāharāmi, bow down to; submit to.

26. **Syonā**, delight-bestowing; also, comfortable.

Kṣatrasya yoniḥ, abode of kingship.

Suṣadā, pleasing to sit upon; pleasing to sit with.

27. **Pastyāsu,** विशो वै पस्त्याः, upon the subjects, i.e. people.

Niṣasāda, has sat upon; has ascended.

28. **Abhibhūḥ**, overwhelmer; conquerer.

Satyaprasavaḥ, true in your impulsion.

Viśaujāḥ, one whose vigour are the people.

Suśevaḥ, maintainer of peace; bestower of happiness.

Bahukāra, O performer of many functions

Radhya, bring to subjugation.

29. **Dharmaṇaspatiḥ**, protector of duty or virtue.

Sajātānām, among my kinsman.

Madhyameṣṭhyāya, for getting a central place.

30. **Prasūtaḥ**, urged or impelled by.

Daśamyā, by the tenth divine power.

31. **Aśvibhyām,** for the two healers.

Sutramṇe, for the good protector.

Atisrutaḥ, pressed out.

Yujyaḥ sakhā, a bosom friend; appropriate friend.

32. **Kuvit,** plentiful.

Dānti, reap.

Anupūrvam viyūya, in a proper order.

Barhiṣaḥ, in this sacrifice.

33. **Śubhaspatī**, masters of weal.

Namuchau asure, against the wicked and unsocial element.

Surāmam, the beautiful.

34. **Aśvinau,** the twins divine.

Daṁsanābhiḥ, with actions.

Abhiṣṇak, may refresh you.

Surāmam, gladdening; pleasing.

Sacībhiḥ, with your might.

Maghavan, O Lord of riches.